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METHODS FOR PRIMARY TEACHERS

HAZEL A. LEWIS

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METHODS FOR PRIMARY TEACHERS

By

HAZEL A. LEWIS

National Elementary Superintendent, Department of Religious Education United Christian Missionary Society

A textbook in the Standard Course in Teacher Training, outlined and approved by the Sunday School Council of Evangelical Denominations

Third Year Specialization Series

Published for
THE TEACHER TRAINING PUBLISHING ASSOCIATION
By the
FRONT RANK PRESS, ST. LOUIS

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Sunday School Council Standard Course in Teacher Training.

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3. The Curriculum of Religious Education	10
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	40

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EDITOR'S INTRODUCTION

Specialization Courses in Teacher Training

In religious education, as in other fields of constructive endeavor, specialized training is today a badge of fitness for service. Effective leadership presupposes special training. For teachers and administrative officers in the Church school a thorough preparation and proper personal equipment have become indispensable by reason of the rapid development of the Sunday-school curriculum, which has resulted in the widespread introduction and use of graded courses, in the rapid extension of departmental organization and in greatly improved methods of teaching.

Present-day standards and courses in teacher training give evidence of a determination on the part of the religious educational forces of North America to provide an adequate training literature, that is, properly graded and sufficiently thorough courses and textbooks to meet the growing need for specialized training in this field. Popular as well as professional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training schools, and college chairs and departments of religious education. Hundreds of thousands of young people and adults, distributed among all the Protestant Evangelical churches and throughout every state and province, are engaged in serious study, in many cases includ-

ing supervised practice teaching, with a view to preparing for service as leaders and teachers of religion or of increasing their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher Training prepared in outline by the Sunday School Council of Evangelical Denominations for all the Protestant churches in the United States and Canada. This course calls for a minimum of one hundred and twenty lesson periods including in fair educational proportion the following subjects:

(a) A survey of Bible material, with special reference to the teaching values of the Bible as meeting the needs of the pupil in successive periods of his development.
(b) A study of the pupil in the varied stages of his growing life.
(c) The work and methods of the teacher.
(d) The Sunday school and its organization and management.

The course is intended to cover three years with a minimum of forty lesson periods for each year.

Following two years of more general study, provision for specialization is made in the third year, with separate studies for Administrative Officers, and for teachers of each of the following age groups: Beginners (under 6); Primary (6-8); Junior (9-11); Intermediate (12-14); Senior (15-17); Young People (18-24) and Adults (over 24). A general course

on Adolescence covering more briefly the whole period (13-24) is also provided. Thus the Third Year Specialization, of which this textbook is one unit, provides for nine separate courses of forty lesson periods each.

Which of these nine courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, supervisor or administrative officer in the Church school. Teachers of Junior pupils will study the four units devoted to the Junior Department. Teachers of young people's classes will choose between the general course on Adolescence or the course on Later Adolescence. Superintendents and general officers in the school will study the four Administrative units. Many will pursue several courses in successive years, thus adding to their specialized equipment each year. On another page of this volume will be found a complete outline of the Specialization Courses arranged by departments.

A program of intensive training as complete as that outlined by the Sunday School Council necessarily involves the preparation and publication of an equally complete series of textbooks covering no less than thirty-six separate units. Comparatively few of the denominations represented in the Sunday School Council are able independently to undertake so large a program of textbook production. It was natural, therefore, that the denominations which together had determined the general outlines of the Standard Course should likewise coöperate in the

production of the required textbooks. Such coöperation, moreover, was necessary in order to command the best available talent for this important task and in order to insure the success of the total enterprise. Thus it came about that the denominations represented in the Sunday School Council, with a few exceptions, united in the syndicate production of the entire series of Specialization units for the Third Year.

A little more than two years have been required for the selection of writers, for the careful advance coordination of their several tasks and for the actual production of the first textbooks. A substantial number of these are now available. They will be followed in rapid succession by others until the entire series for each of the nine courses is completed.

The preparation of these textbooks has proceeded under the supervision of an editorial committee representing all the coöperating denominations. The publishing arrangements have been made by a similar committee of denominational publishers likewise representing all the cooperating churches. Together the Editors, Educational Secretaries and Publishers have organized themselves into a voluntary association for the carrying out of this particular task, under the name *Teacher Training Publishing Association.* The actual publication of the separate textbook units is done by the various denominational Publishing Houses in accordance with assignments made by the Publishers' Committee of the Association. The enterprise as a whole represents one of the largest and most significant

ventures which has thus far been undertaken in the field of interdenominational coöperation in religious education. The textbooks included in this series, while intended primarily for teacher-training classes in local churches and Sunday schools, are admirably suited for use in interdenominational and community classes and training schools.

This particular volume entitled *Methods for Primary Teachers,* is one of three specialization units for the Primary and Beginner Departments. It presents, as its title indicates, approved methods for the Primary Department. It has grown out of the author's personal experience and wide observation and together with the other specialization units for the Primary Department will provide a comprehensive and valuable training course for teachers and officers.

The remaining units in the same Primary series are (1) Specialized Child Study; (2) Stories and Story-telling.

For the Teacher Training Publishing Association,
HENRY H. MEYER,
Chairman Editorial Committee.
MARION STEVENSON,
Book Editor, The Front Rank Press.

LESSON I

OFFICERS, TEACHERS, AND CHILDREN

Freedom and joy in work.—Most of us have come into connection with a Primary Department or class that has become fairly settled in its ways of working; it has a past and traditions; it is identified in our minds with certain persons and it is hard for us to think of it apart from the individuality of someone who preceded us in the work or with whom we are now working. It is right that the personality of the leader should be felt and honored, but we must see beyond it.

Some of you who will study this course have never taught, and your eyes are turned to the future with questioning and no little uncertainty. Perhaps you have been in a Primary Department as a visitor, an inexperienced helper, or as a substitute teacher. In any case your ideas of what you saw and heard were influenced to a great extent by existing conditions and the personality of those who did the work. Yet you must learn to see back of all these and to discern causes, reasons, and principles.

Whatever the future, near or far, may have for any of us, in this work, we must know why we have a Primary Department, and just what we are to accomplish through it. The best methods or materials in the world are not safe in the hands of a teacher who

does not know why they are best or why she is using them. It matters not whether it falls to you to establish and organize a Primary Department where one has not been, or to work in one that has been in existence many years; the same clear understanding of fundamentals is necessary.

It is this that makes the leader free— free to choose, to plan, to move about among the children as an older friend and guide, to whom they may turn with the assurance that they will be understood. It is this that gives joy to one's work, for a sense of satisfaction and pleasure comes through skill and through experiencing success. If teaching children seems a burden, it is probably because there is a consciousness of failure, or inadequacy. What we know how to do, we like to do. Of course, we may sometimes deceive ourselves and cry "Good!" when our work is very bad. But such a state does not last very long. It dies for lack of proper nourishment.

The first principle.—Of one thing we may be very sure: the reason for every correct method, whether of organization or instruction, of every good piece of material—story, song, or picture—is to be found in some fact of child life. A certain way of working is right because through it the children will grow and develop as God's children should. Why this is true and how it is done we must see and understand.

To begin with, why do we have a separate Primary Department or class? Because it is more convenient for the adults who are to do the work? Be-

cause it is the generally approved thing to do? Certainly not. It is because children in that period of life usually called middle childhood have many interests in common; they have reached about the same degree of skill in what they do and they like to do the same things. They will develop best in an environment planned for them with their particular ability and limitations in mind. No time need be lost in presenting things they cannot understand or in trying to secure from them responses and action they are not able to give. Because of the small amount of time given to religious teaching, this last reason should carry weight with the leaders of children and with the church. For example, in a sixty or seventy-five minute program in which both worship and instruction must be provided for, it is an unfortunate arrangement when the younger children must be grouped with those more mature and with adults for a part of the time. Under such circumstances they are invariably, and of necessity, called upon to enter into songs and other parts of the program for which they have neither physical nor spiritual capacity.

To the Primary worker who has long enjoyed the privilege of service in a separate department, it may seen unnecessary to think of the reasons for the mere existence of such a department. But it is always best to be able to give a reason for the thing that you believe and feel is right.

A department defined.—A Primary Department consists of a group of children about six, seven, and eight years of age with at least one adult leader.

If there are fewer than ten children, this one class with its teacher may be the Primary Department of that school. However, it should be said that investigation has discovered very happy and successful Primary Departments with nine or ten children, two teachers, and a department superintendent. It is the spirit and not the numbers that really matters. Whether there are six children, or sixty, or six hundred, the same careful attention should be given to the choice of methods, lessons, and other materials. Who knows but that one child in that little group may be a Livingstone or a Carey! And every child is equally valuable in the Kingdom.

The basis of grading.—There is a great difference between the development of children who are six and have just entered school, and that of children eight years old who are beginning to read and who feel very mature and wise from the exalted heights of the third grade. Therefore it is best for the children in a Primary Department to be divided into groups or classes for instruction.

The first Sunday in October is usually considered the beginning of the school year, and at that time the first grade will consist of children who are six, or who will be during the six months following; the second grade of those who are seven or who will be during the next six months; the third grade of those who are eight.

How shall we determine in what class a child shall be placed when he comes into the Primary Department? Of course the majority of them come in from the Beginners' Department on Promotion

Day and become the first-year class by virtue of that fact. But there are always exceptions to be dealt with—the children who enter the department during the year, perhaps coming from ungraded schools.

No one has as yet discovered a scientific test by which we can measure the religious development of a child, give him a spiritual "rating", and place him in a class where that particular stage of moral and spiritual growth is being nurtured. It is true that there are certain standards of knowledge, consisting of religious ideas, facts, and materials, which we expect the children to attain in the Primary Department, but this is only one phase of religious development.

The results for which we seek are to be found in conduct and in attitudes. These are expressed in life's relationships which are complex, even in the life of a six-year-old child. In fact, it seems that the number of years he has lived would determine in part the extent of his world, which has had an ever-widening horizon, since first he came in contact with the people in his home, his friends and playmates outside, and the vast number who touch his life in many ways. As he has become familiar with the world in which he lives his idea of God has grown too, and thus through experience he has developed certain capacities for knowing, feeling, and doing.

In view of this it seems consistent that age, with certain modifications, shall be the basis for grading. Certainly, the public-school grade alone would not

be a satisfactory measure of religious growth and capacity. A child may be backward in public school subjects and yet possess spiritual ideas and attitudes quite equal to those of other children his own age. However, there are children who seem in every way advanced beyond other children of the same age. They are above grade in the public school and they play with children who are older; that is, they are accepted as playmates by these older children themselves. These facts affect in every way the world in which a child lives and in which he must express his religious life.

In view of these things age modified by public-school grading upward, but not downward, seems a reasonable basis for grading in the Sunday school. For example, a seven-year-old child who is above grade in the public school may be placed in a class with eight-year-old children if it seems best from the standpoint of his daily associations and general development. But a child who is below grade in the public school should not be kept back in his religious instruction for that reason.

Primary grades and classes.—If there are more than eight children in a grade, two classes should be formed, the ideal being to have classes of not more than six or eight children. There are three important reasons why classes in the Primary Department should be small. The first is that oft-repeated one that we "are not teaching lessons, but children." While six-year-old children have many interests and characteristics in common, they also have "personal variations" which must be consid-

ered by the teacher who plans a lesson to meet their needs. In a class of six or eight children, each may have the personal attention and touch that should enter into religious nurture. It is true that the teacher in the public school has many more than this number in her class, but she also has many more hours in which to accomplish her task; and the condition is an undesirable one even then. In the second place, our teachers and officers are nearly all busy women whose lives are filled with the duties of home, office, or schoolroom. They cannot become personally acquainted with a large number of children, but they can visit in the homes of a few. And we may be very sure that no one can be a real teacher of children unless she knows their parents and the conditions in home and neighborhood. In the third place, we need not fear that this small-class idea will interfere with the proper zeal for reaching all the children of the community, for a school or department grows by division and, under normal conditions, when a class of ten is divided into two classes each will increase.

Upon what basis shall we subdivide the pupils in a grade into classes? Shall we (1) separate boys and girls? (2) group together the more advanced pupils within a grade; (3) divide them according to temperament and behavior? Let us consider each plan. The separation of boys and girls in classes in the Primary Department is open to criticism. Such a plan would be anticipating any sex-consciousness on the part of these little boys and girls, by two or three years. They play together

in some neighborhoods and seem to enjoy the same games, although it is to be noticed that even as young as six or seven there is a difference in the attitude of boys and girls toward the games they play, the boys being more influenced by rules and the girls by personal opinions. It has been said that "the sex instinct begins to develop before eight years of age, and continues to grow in strength, though not continuously, up to maturity."[1] It is generally to be noticed that the "teasing" tendency begins at about seven or eight years of age, and that it is easier to teach either boys or girls in a separate class. In fact, sometimes during the first year at school, there seems to come an inclination in boys and girls to separate in their play. Girls go in for playhouses and paper dolls, boys for kites and marbles.

As to the second basis of division suggested, it is doubtful if it would be best either for the very bright or the slow-thinking pupils to be in a class made up entirely of pupils having that tendency. The question of temperament suggested in the third plan calls for very careful study of each individual child and of combinations in groups. Probably it is the most ideal plan of all, and yet the facts involved in the other two plans should not be ignored. A combination of all three may be used. Separate boys and girls when it seems best because of their interests and attitudes. Try to place each child where he can have the best opportunity for spiritual growth. In all of this we must keep in mind the

[1] *Psychology of Childhood*, Norsworthy and Whitley.

fact that the children, regardless of age, sex, and temperament, are part of the department in which they worship together and have many shared activities. The class should never be emphasized to the exclusion of department spirit.

There are many combinations of grades and classes that may be made according to these principles and the number of children. Perhaps there will be a first-grade class comprising both boys and girls, a second-grade class of the same kind, a class for boys and another for girls in the third grade, and in another, where there are only a few pupils, a first-grade class and a combined second and third. (It is usually best to consider age differences before those of sex.) In a certain Primary Department of two hundred there are more than twenty classes, the boys and girls being in separate classes in the second and third grade.

The heart of it is this: study the matter, think about each child personally, know *why* your children are grouped as they are. No "system" can grind out religious natures according to a rule of number.

The department superintendent.—Where there are two or more classes there should be a Primary superintendent whose duties are as follows: (1) to help the teachers to work together so that each will contribute to the total results desired; (2) to conduct department conferences, at least monthly; (3) to plan and conduct the department program on Sunday; (4) to secure the proper working materials for department and classes; (5) to lead in securing the best pos-

sible conditions of room and equipment; (6) to investigate special cases of absence; (7) to help solve unusual problems of discipline; (8) to seek ways of bringing about home coöperation; (9) to supervise the placing of new pupils in their grades or classes, and the promotion of pupils from grade to grade from the department. All of these matters are discussed further in the other lessons in this course; but it will be well to note here that all matters entering into the organization and management of the department must come under the supervision of the department superintendent. For example, in item 3 of the preceding list of duties will be included all special matters that sometimes come into the program. Missionary and temperance instruction must be made a part of the whole program, not given by someone from a committee outside the department, who may be zealous and well informed in their special work, but cannot be in a position to fit the subject matter into the program and lessons of a department in which they are not at work. Such special instruction must be supervised by the department superintendent and be given by someone within the department. Even announcements come under this principle, and most certainly no visitor, no matter how intelligent in appearance, will be asked to "say a few words" unless the department superintendent is very sure that what he will say is suitable to the occasion and the children.

All of this does not make the department superintendent an autocrat. Tact, with a sincere and kindly spirit, will make such a thing impossible.

Besides, the principles upon which she acts will be shared by the other officers and teachers in conference, and she will be carrying out their ideals quite as much as her own.

The department secretary.—This officer should be a person who likes to deal with *things* and can see their significance, who has an orderly manner and is not conspicuous in her ways of working. Her duties are to (1) look after the enrollment of new pupils; (2) keep the entire enrollment accurate and up to date (a card file is best for this purpose); (3) coöperate with the general secretary of the whole school by furnishing duplicate enrollment cards of all pupils in the department, and a weekly report; (4) assist in keeping the class books or grade cards in order for the teachers; (5) keep the class papers, handwork materials, and similar things in order; (6) protect the department from interruptions; (7) make a monthly report of enrollment, attendance and absences. If the department is large, certain of these duties may be assigned to assistants, especially items 5 and 6.

Other officers.—A pianist, assistant superintendent, and other officers may be added if the circumstances and size of the department make it necessary. Each one must be in sympathy with the work of the department and understand clearly what she is to do. This can only come through conference and definite instructions from the department superintendent.

Teachers.—We cannot describe the qualifications

of a primary teacher in better terms than are given in the Standard for a Primary Department:

Teachers qualified by nature, training and religious experience; that is, teachers who

1. Possess a sympathetic understanding of child life.
2. Have a personality attractive and helpful to children.
3. Seek frequent contact with children in their home, school, and play life.
4. Are graduates or students in a teacher-training course, community training school, or in a school of principles and methods.
5. Are continuing their specialized training in a graded union, or by the reading of at least one specialization book a year.
6. Lead a sincere Christian life.

It is a privilege to touch the life of a child even in a slight way. To be a teacher of children is a challenge to be and to do one's best. To be a teacher of religion in the realm of childhood is the highest privilege that can come to anyone.

QUESTIONS

1. What attitude should the worker among children have toward her work? How may this be cultivated?
2. What is necessary in the choice and use of materials?
3. Why have a Primary Department?
4. Describe the organization of a department of fifteen pupils; of fifty; of one hundred. In each case give the basis for grading, for subdividing into

classes, and your reasons. Make the outline on paper and be prepared to explain it as you would to a father or mother unfamiliar with Primary work.

5. What are the duties of the Primary superintendent?

6. What are the duties of the secretary?

7. What other officers may be necessary and what is essential for them?

8. What are the qualifications of a Primary teacher? Do you think that any of these are impossible or unnecessary?

LESSON II

THE ROOM AND ITS FURNISHINGS

Conditions of work.—Two lines of action are open to nearly every group of Primary teachers: first, to make the best, in every sense, of the conditions in which they are placed, and, second, to work patiently but aggressively for the improvement or change of those conditions, if in any way they are not good. Of course there are a few who have no need to think of the latter responsibility, for they work in ideal conditions; but their number is small indeed, and quite often the first line of action holds untouched possibilities for them, for they may not yet make the best use of what they have.

In a very real and practical way the attitude of a church toward the children who come within its doors is expressed in the sort of place it provides for them. The children feel this, although they could not express it. Then, too, the room and equipment are the embodiment of the value placed upon the things taught there. A child does not say it in words, but he feels none the less strongly: "In day school there are good seats, and blackboards and things to work with, for arithmetic and reading are important and must be done just right. In Sunday school it is dark and not so clean, and some of the chairs are broken. What you do there does not matter so much."

Religion should be taught under the most wholesome and beautiful conditions. No church has a right to say to the children, "Worship the Lord in the beauty of holiness," unless an environment favorable to worship is provided for them. Children learn quite as much from their surroundings and the ideals of which those surroundings are a reflection as they do from the things that are said and done.

But when we say "the church" what do we mean? We are a part of the church, appointed to carry on some of the specialized work of the church, a very delightful part: the teaching of the children. There should be no "they" and "we" in speaking of the duty of the church toward this work. Let us know clearly and definitely what conditions are desirable, and why. Then let us, persistently and in the right spirit, work with our fellow members of the church to bring these about. Many of the people of the church, especially fathers and mothers (and grandparents), will be sympathetic with these ideals and ready to help. We must create sentiment and stimulate activity in the directions needed. Too often the unfavorable conditions are due to a lack of definiteness on the part of the leader of children, and of saying "the right thing to the right people at the right time."

The ideal.—"An environment which inspires order and reverence, and is conducive to worship and work," is the ideal toward which we must move. What are the things that will cause a child to wish to speak to God, and to work with friends and

teachers in learning and doing God's will? The "things" we choose must be tested by this ideal.

The room.—It should be on the first or second floor, never even partially below the street level and easily accessible to a street entrance. The accepted and accustomed practice on the part of some architects and church-building committees to settle the matter by saying "—and rooms in the basement for the children" has wrought great harm to the religious ideals of children. There are times when the only place in the building for a separate department is in a basement room which has been made as favorable as possible through light walls and a good floor. But even then the condition should be looked upon as a compromise and a matter to be changed as soon as possible.

The department room should not immediately join any other room, but there should be a passage way or double walls. When it is absolutely necessary to have rooms adjoining, sound-proof partitions should be provided.

The room should have sunlight and plenty of fresh air. An outlook upon God's great outdoor world helps to vitalize and relate some of the ideas and attitudes that are to be cultivated in this place set aside for the children's worship and study. In one primary room, on the second floor, the windows looked out into the upper branches of two trees that stood between the church and the street. The leaves in summertime, making flecks of shadow and sunlight, the brown branches in winter, and the buds in the spring, were pictures more effective than paint-

ings and prints. This, of course, implies clear glass windows. Simple, straight side curtains of white may be used with these. If the outlook is not favorable, prism glass may be used, as this has the quality of projecting into the room whatever light falls upon the window and of making sunlight "go farther." Upon this sort of glass may be pasted cut-out bird and flower designs and simple transparencies. Plans for making and using these may be found through the art department of the public schools or through school supply houses. Tall, stately windows with good stained-glass will give a churchly appearance to a room and, if the room is large enough and the general arrangements appropriate, they tend to stimulate a reverent attitude.

The size of the room should take into account the present enrollment of the department, and the possibilities of growth. There should be fifteen square feet of space allowed for each pupil, which means that a room planned for fifty children should be 25 x 30 feet in size; for seventy-five, 30 x 40 feet; for one hundred 40 x 40 feet. The question of arrangement for assembly as a department and separation into classes may be solved in several ways. The first essential is an open space, approximately square, in which the department program of worship may take place. Other adjustments and use of space are numerous, some of which may be listed as follows: (1) rooms adjoining this large room, for classes, the size varying to allow for the occasional placing of a large class or combined group for any special reason; (2) folding partitions divid-

ing this large room into three parts, each having one or more windows, and in which the three grades may be subdivided into small classes for teaching; (3) screens or movable partitions for the separation of classes, provided these do not shut off light and air or give the room a crowded or cluttered appearance; (4) when no separation seems advisable, the room may be arranged for two seatings, one for assembly and, in another part of the room, groups around tables for class work; (5) in more limited space there may be only one seating, the chairs placed in rows behind the class tables, and facing the front, for assembly; and drawn around the tables for class work. In all of this planning and arrangement one principle will be observed, that of adjustability. The program of the department must not be hindered by the size, location, or arrangement of the physical conditions.

Arrangement and furnishings.—Two things, of course, will be permanent and will affect the seating: the light and entrance door. The children should not face either of these. Near the door should be the secretary's desk and the cupboard for supplies, so that the necessary going to and from these places will not intrude upon any part of the children's worship or work. The cupboard may be built and should include a place for objects used in connection with the teaching, and within sight and reach of the children; shelves with solid doors, for papers and working materials, deep files for pictures; space for class boxes, which should be uniform in size

and color, and labeled (letter file boxes may be used).

The front of the room should have careful consideration, for much of the time it will be within the focus of the children's attention and exerts a greater influence than we realize. There should be a table for the use of the superintendent. This should never have a great many things upon it; it should be the epitome of beauty and order which prevails in the room. A white cover, or other suitable covering, a flower or plant, a Bible, and the offering baskets are quite enough. There should be a good blackboard, movable, to make the room arrangement more adjustable. A piano that is kept perfectly in tune should be so placed that the accompanist and superintendent can see each other's faces. Since only a part of the children can read, song books, of course, will not be needed. Nearly all of the songs can be learned, but it may be well to have some of them written large on sheets of heavy cream colored paper. The writing should be done with a heavy pencil and be in the form of script with which the children are familiar; that is, the kind used in the day-schools especially by the teachers in blackboard work. These large sheets may be reenforced by folding over the top edge an inch and pasting this down, punching holes in the edge and strengthening these by gummed cloth eyelets. They may be hung on hooks placed on the molding or in a rack similar to a blackboard rack, which may be set out of the way when not in use.

One of the matters that often is given improper

attention, and interferes with the best work of the department, is that of the children's wraps. The children cannot give full attention to the worship and work with coats, hats, or overshoes on, and it is obvious that they are causes of colds and discomfort. The short time the children are there makes it all the more necessary to have every condition right. Then, too, it is nearly always the "best clothes" that are worn to Sunday school, and these cherished garments fill a large part of the consciousness of the children. If the wraps are improperly cared for, seven-year-old Elizabeth is quite likely to be thinking more about the welfare of her hat than of just what those strange messengers said to Abraham, in the story. Various places may be provided for the wraps: (1) an adjoining cloakroom is ideal; (2) low, movable racks or costumers, in the latter case one provided for each class, to be moved out of the way during the session and distributed again at the close, have many advantages over any other plan; (3) a low shelf, with hooks underneath, curtains in front, the top to be used for pictures, objects, or flowers. An unsightly row of hooks along the wall will be very likely to mar the appearance of the room and to make it impossible to have any variety in the arrangement.

If the room is to be "conducive to work," it must have a "doing" appearance. It has been said that in the past, school equipment has been chosen from a "listening" standpoint. Surely, the same can be said of nearly all churches. But "being good" and "sitting still" are not at all the same, and there is

much to be *done,* even in "just learning things." The chairs should be about fourteen inches high and have backs that do not encourage a stooped or slumped position in sitting. The design known as the Mosher chair is typical of the right kind. For the department assembly, chairs of one height may be used, since this makes for a more orderly arrangement, and all children seem to prefer the larger chairs when more than one size is available. This latter fact is only an evidence of the almost universal child desire to appear as grown-up as possible. Moreover, children in the same grade vary greatly in size. However, for class work, the chairs should range in height from twelve inches for the first grade, to sixteen inches for the third grade. If the same chairs must be used for both assembly and class, the three sizes should be provided. The tables for classes should permit teacher and pupils to be near each other and yet have freedom for work. The half-hexagon shape is excellent for those purposes, and should be about ten inches higher than the chairs used with them.

Decoration.—Harmony and "artistic restraint" are the key words here. If possible, the woodwork, including cupboards, tables, and chairs, should be finished in the same stain or in shades that blend. Walls finished in a warm buff color, with a lighter ceiling, a dado of light brown burlap, from the floor to a height of fifty inches, woodwork and furniture in a soft brown, a clean waxed floor, make a combination of brown, tan and cream that is very harmonious. But bright colors must be added through

seasonal decorations, flowers or artistically colored pictures. Sometimes it is to be wondered if the brown and gray tones so pleasing to the average adult eye are not a little depressing to the children. In a small church in Ohio there was quite a remarkable Primary room. The walls were the soft yellow of sunshine, the curtains at the windows like fleecy clouds, the carpet of green like the grass. The tables and woodwork were a deep cream color, and the chairs were (despised shade) red! The children were so happy and entered into the room and session with such evident sincerity! The plain little woman who had planned the room and was its guiding spirit said that she had "just tried to match the colors that the Lord put together." But having plenty of color does not mean mere brightness. There must be great care and discrimination. Probably the safest plan for most of us will be the brown and tan backgrounds, with brightness added according to the season and occasion. Certainly, the all-prevailing red chairs should be changed to those with a brown or other dark finish, since the red are not once in a hundred times suitable to the rest of the furnishings and decorations. Such a decided color also makes it impossible to change the decorative scheme.

There should be at least one large, well-framed picture, placed where it may enter fully into the consciousness of the children. The familiar "Jesus Blessing Little Children" (Plockhorst) is much loved by Primary children. If it is tinted in water colors, and framed in gold, it seems to have a setting

appropriate to the occasion pictured. A group of children were given several small prints from which to choose the one they would like, in larger form, for their department room. Almost immediately, and with one accord, they chose "The Boy Jesus at Nazareth" by LaFont, a copy of a picture which is in a church at Nazareth. It was difficult to secure an enlargement and to have it properly tinted, but the effort was well worth while because of the response of the children to this very simple and natural picture of "Jesus when he was a child like us."

There should be a flag (ah! there is color) on a standard. Seasonal decorations may be used each month. For example, in May there are blue birds (cut from paper) at intervals on the burlap dado, on the windows and in corners of the room. Beware of too much! Nothing can be worse than a room crowded with pictures and paper things, and dust!

Above all, this room must not be too fine for children's fingers to touch or to help in arranging. A room that is perfect from a cultured adult standpoint is likely to be meaningless to a child.

Adaptations.—Are these ideals and standards discouraging? They should not be. An ideal is something we are working toward. A standard is something by which we may measure our progress. The seriousness of any condition is not in falling short but in failing to make progress.

Let us think of some of the adaptations that we must make in order to bring these ideals and the existing conditions as nearly into harmony as we

can. Sometimes there are unsightly objects in the room: furnace pipes, a sewing machine, even a kitchen stove and sink! These need not hinder the walls and ceiling being given a clean, harmonious appearance. The pipes can be painted and the other objects hidden by burlap-covered screens, upon which pictures may be placed. But be very sure that the material used for the hiding of those other things is not ugly itself. Untidy curtains of gaudy material are no better than the objects they are designed to hide.

Sometimes the Primary room must be shared with other organizations—the young people's society, the Aid Society—or used for social meetings. An agreement must be reached by the leaders of these other agencies together with the Primary superintendent, so that the pennants, wall posters, and decorations used by each shall be out of the way when any of the others are using the room. The temporary decorations and unframed pictures of the Primary Department should be taken down and put away each week, anyway.

If the Beginners' and Primary Departments must use the same room, provision must be made for the larger circle of the Beginners, shelves for their supplies, the racks for their wraps, and the many adjustments that must be made for four and five-year-old children. Sometimes there is no room at all, just a corner in the church room. Even then there may be a little space at the back or side of the room cleared for the small chairs, a burlap screen

for seclusion and as a background for pictures, a small cupboard or box for supplies.

No time is lost in thinking and planning toward an ideal. Only then do we know how to meet the emergencies in which we find ourselves. Only then are we able to use each opportunity for improvement as it comes to us.

QUESTIONS

1. What is the relation of the Primary teachers to the room in which they work and to the church?
2. What is a child's attitude toward his environment?
3. Describe a Primary room in terms of ideals.
4. Plan (on paper) a room and furnishings, giving measurements, location of entrances and windows, and of all permanent equipment. State the number of pupils in the department, and indicate the seating arrangements for assembly and class. Describe the color scheme. Do this upon the basis outlined in the lesson, taking into account any of the situations described in it, together with any in actual experience with which you are familiar.

ASSIGNMENT FOR OBSERVATION

Prepare for the observation work by copying the list of items given below, in a notebook or on sheets of paper, allowing space for filling in the answers. Do not take this notebook or list with you. Read again the two lessons you have studied, then go into a Primary Department at least fifteen minutes before the time for opening and observe carefully and thoughtfully the entire session. When you go home write answers to the following points:

1. The number of children.
2. The division into grades and classes and the number of children in each class.
3. Any children that you think are in the wrong class and why you think so.
4. Behavior of boys and girls toward each other.
5. What officers there were and their apparent duties.
6. Size of the room (estimate) and where located, giving the floor, accessibility from the street, nearness to other departments.
7. Conditions as to light, sunshine, ventilation, and cleanliness. (Answer each one specifically.)
8. Place for the children's wraps.
9. Location of the secretary's desk and supply cupboard; any confusion in connection with these.
10. Equipment in the front of the room, for the superintendent; the use made of the various things.
11. The arrangement of the room for department assembly and for class work, describing chairs, tables, and the placing of these.
12. The decoration of the room, giving color and artistic effect.

LESSON III

THE CHILD IN THE ROOM

His relation to his surroundings.—The most important part of a child's surroundings consists of the personalities that are in it—other children and the adults who come within his "world." But things are as real as persons to a child. His "world" is that of which he is aware, both persons and things. Careful observation will show that children see many things of which adults are unaware, and fail to see many others that, from our more mature point of view, seem important. The reason for the first fact lies in the children's interests; they see things which they can use in their thought, play, and work. The reason for the second fact is that "children lack in definiteness and in detail of sense perceptions,"[1] that is, in their hearing, seeing and contact with objects. This in turn is due to the lack of experience through which they can make comparisons and contrasts. This has led to the statement by G. Stanley Hall, that "we need to converse with children about the commonest things."

What, then, do we wish the attitude of the children to be, toward the place in which they meet for worship and instruction? Probably *reverence* is the first thing which will come to our minds, because it is most often associated with religious places and

[1] *Psychology of Childhood,* Norsworthy and Whitley.

objects. But reverence grows out of awe, respect, and love. It cannot be placed upon an individual, it must come from within; but the environment must stimulate and develop it. Therefore the conditions discussed in the preceding lessons are essential to it. Sometimes the surroundings are not worthy of a reverent attitude on the part of the children, to say nothing of their unworthiness of the thing for which they stand—religious education. Two things will call forth a reverent attitude; namely, surroundings that are worthy of it, and the example of teachers and officers.

To a grown person quiet and solemnity are always associated with reverence. May not joy be an element also? Should not a child be happy in coming to the house of God, as he is when he goes to the home of a dear friend, or of his grandmother? We must be able to distinguish between *repression* and that comfortable state we choose to call *order*.

If a child loves the room to which he comes on Sunday morning, he will wish to touch and handle many of the things he finds there. His pleasure will not be expressed through an impersonal feeling of satisfaction or enjoyment. He should have a sense of possession, for the room, after all, belongs to the children. They will be much more likely to feel this if they can share in the arrangement and decoration of the room. The child who brings a picture or a flower, who carries the birthday bank from the cupboard to the table, who shares in any way in making the room beautiful or orderly, enters into

a more personal relationship through that act. It deepens also his desire to make and keep the room beautiful.

Through contrast and observation he also comes to understand the significance of the things in his environment. As he sees the superintendent or teacher placing the Bible upon the table in the front of the room, handling it reverently; as he himself is perhaps given the special privilege of looking at the pictures in it, he comes to have respect and reverence for it, and to look forward to the time when he will have a copy of his own.

In a large church some of the children in the Primary Department do not come in contact with other parts of the church building except when there is a general assembly of the school for some special occasion. At some time during the year the children should go into the church auditorium either when it is not in use, or for a part of the church service, in order that they may come to associate in their minds the Primary room, which is so familiar to them, with the entire church building, a place set aside for the worship of God.

Taking everything into account, we desire that the children shall be reverent and joyous in this room provided for them in the church, that they shall *share* in making it beautiful and have a sense of possession, that they shall think of it as a part of the house of God.

His attitude toward teachers and officers.—Can you remember certain persons whom you as a child, loved and with whom you were content to

spend many hours? What was the cause of your attitude? Was it because they allowed you to do anything you wished to do, or because they could think of such interesting things to do? Was it because they did things for you, or with you? Children respond to adults in whom they have confidence, feeling that the affairs of the world in which they live are safe in the hands of these grown-ups; that they will be fairly and honestly dealt with, that when they have need of help or suggestion these older friends will "find a way."

Moreover, a child's morality is bound up in his relations with the adults who have authority over him. He judges whether an act is right or wrong according to the results that he can see or feel. He has found that his happiness and well-being depend upon the approval of the adults who figure in his affairs. Therefore he desires this approval and will endeavor to act in a way that secures it, and thus avoid disapproval. "As the child enters the school world the opinion of the teacher becomes of vast importance; * * * * the personal approval of the teacher for good work is a legitimate appeal for children of primary school age; * * * * to draw a child's interest from personal approval to gaining approval for his group, and later to the approval of his own conscience; to develop a child's moral sense * * *—this is the responsibility of the educator."[1]

Because of the conditions set forth in the two preceding paragraphs, it is clear that certain things

[1] *Psychology of Childhood*, Norsworthy and Whitley.

face the teacher of children. To be able to enter into their interests so that they will spontaneously turn to her for suggestion and help, to be worthy of their complete confidence in her ability, to be so fair and just in the giving and withholding of her approval that the children will think it worth while to merit it—these are the things that make for good behavior on the child's part and real authority on the part of the teacher.

His attitude toward other children.—What are a child's personal rights in the Primary room, and when do these touch the rights of other children? How much freedom may each individual child have without interfering with the freedom of others? Let us answer these questions in actual practice. James arrives fifteen minutes before time for the session. He likes to play (with two fingers!) upon the piano. Mary is another early pupil and wishes to spend the time until the opening program in purposeless writing and drawing on the blackboard. Of course the real solution would be to provide the right sort of things for the children to do before the session, as will be discussed in a later lesson. But, even then, some children prefer special, individual privileges; and, if they are indulged in them, others will wish for or demand the same right. Upon what grounds shall we explain restrictions upon doing just as one pleases?

A child's sense of fairness will respond to a friendly, courteous statement that "If you do this, the others may too, and there are not enough blackboards and pianos for all; besides, the blackboard

is for the verses and songs that all of us use, and the piano is to use for our singing."

This, of course, does not preclude the directed use of the blackboard by children, or getting around the piano to sing before the session, as will be suggested in Chapter V.

There is the matter of sharing working materials such as paper, pencils, paste, scrapbooks, objects, and pictures; of giving up to the new pupil or the stranger, all of which give opportunity for training in friendly behavior. There is a tendency toward teasing, on the part of the boys with sometimes a mingling of unkindness that causes unhappiness. There is the inclination on the part of the girls to "snub" the child who is unattractive in appearance, or to taunt the child who is peculiar in any way. All of these situations may be controlled and changed by the teacher who gives her approval to real worth, and withholds it from unkind or snobbish behavior.

There are also children who are lacking in self-control, who speak quickly without regard for accuracy or results, who strike if their personal wishes are crossed by other children or the teacher. Disapproval will be felt, but sometimes an emergency must be met by removing the child from the assembly or class until he has time to regain his balance and to realize that his place among other children depends upon his sometimes giving up his own wish. Usually such a child is nervous and has an unfavorable home environment; he deserves kindness and understanding in God's house.

Another condition which arises in the Primary Department frequently is the "showing-off" tendency. It usually develops in the second grade and is an evidence of the growing desire for the approval of other children. It is part of a child's developing social conscience, but it is none the less painful because of this explanation. The "treatment" may consist in ignoring it, showing disapproval or in temporary removal from the assembly or class. Too much attention to it is likely to place a premium upon it in the eyes of other children. It is so daring to be bad enough to be even mildly punished!

We are teaching lessons of kindness, forgiveness, coöperation; of behavior that will show our love to our heavenly Father and his other children. But these are not matters of a text-book or a quarterly. They must be lived. Therefore they can best be taught in connection with actual experiences. Not all of these experiences can be included within the walls and organization of the Primary Department; many of them are found in a child's daily life. But there are some situations in every department every Sunday which offer opportunity for the best kind of teaching. They are varied, as can be seen from even this brief setting forth of them; but they can be summed up in a few general classifications: freedom for each child, a growing respect for the rights of others, increasing power of self-control, learning to give up one's personal wishes for the good of all, kindness toward other children, obedience to fair and just authority, reverence for God's house.

The teachers' attitude toward the children.—It has been impossible to discuss the children's relationship within the Primary room without considering the attitude of the teachers. In a real school of any kind the two are interwoven in friendly, helpful contact.

The teacher must be able to sense situations, to see the real motives and causes. She must know the child who should have attention, perhaps the rather unattractive child with the lofty air of indifference or with the scowl that is one evidence of self-consciousness. Such a child may be very sensitive and long for a friendly smile or word directed to him personally. Then there is the child who needs to be ignored; he (and likewise she!) has a tendency toward that state which the children themselves call "smarty." If we appear not to see it, and will direct this nervous energy into other channels, many unpleasant situations may be saved. There is also the extremely affectionate child, who wishes continually to hang upon the teacher's arm, who always "saves a seat for teacher" right beside herself (for usually this child is a girl). Such an attitude has more of selfishness than love in it, and springs from a desire to have a larger part of the teacher's attention than the other children. Such a child must see that love is shown through service, by being given tasks to perform for the teacher, sometimes being sent to sit by a new pupil or a visitor. And we must not forget the children who come within none of these classifications, who are neither particularly bright, nor bad, nor anything. Sometimes we scarcely see

them at all. One ordinary little boy went home one Sunday and announced to his mother, "Some day I'm going to do something bad as I can in Sunday school so Miss Brown will give me special things to do to keep me busy."

In brief, every child has his own combination of characteristics, which we must be able to discern. Our attitude toward the children must grow out of a real knowledge of them. We must meet them with suggestion, help, direction, authority that is fair and just, and with respect for their understanding. We must not lose ourselves in materials and programs so that we cannot see children.

QUESTIONS

1. What physical and mental facts control a child's understanding of his surroundings?
2. What feelings enter into reverence and what conditions are favorable to it?
3. How will touch, observation, and sharing in the care of the room help a child to appreciate the things in his surroundings? Give examples.
4. What should be the attitude of the children toward the church building?
5. What characteristics in the teacher will win the confidence of the children?
6. How is the morality of a child affected by his attitude toward his teachers and by their attitude toward him?
7. How may the problems of personal freedom and the good of the whole group be adjusted?
8. What opportunities are found in the Primary room and session for teaching through experience the lessons of sharing, kindness, self-control, obedience?

9. Describe the indifferent, conspicuous, overaffectionate, commonplace children and the attitude of the teacher toward them.

PROBLEMS FOR DISCUSSION

1. Should children "sit down and keep still" when they come to the Primary room before the hour of beginning?
2. How would you go about helping the children in a Primary Department to love the room and the things in it? Be specific in these plans.
3. How would you deal with a nervous child who seemed unable to sit still for even a short time, who distracted the attention of other children and had a tendency toward "tantrums"?

LESSON IV

MATERIALS OF RELIGIOUS EDUCATION

What is included.—Everything that affects a child's life is part of his religious education. His days may be divided to a nicety between home, public school, play, and church, but his religion is something that enters into all four. In turn, the ideas he gains through all of these affects his religion. A bird-note, the flaming colors of autumn, the great river, the games he plays, may be truly a part of his religious education. Whenever we talk of materials in the narrower sense of the word we must not forget this other great, inclusive fact.

When we consider the conscious, planned, religious instruction carried on in the Primary Department on Sunday we must remember that the pictures, the equipment, the general conditions in the room, the songs, and other things in the program, are all parts of the materials we use, as well as the course of study, to which we will give particular attention in this lesson.

The most important development in religious education during recent years has been the adoption of Graded Lessons and their widespread use. Before we go further in a study of them let us pause to do the thing that we so often neglect in our rush to keep up with the march of progress; that is, to pay tribute to those women, our mothers in the

faith and in the flesh, who longed, prayed, and worked for lessons suited to the understanding and needs of children. It was they who taught so faithfully the "infant class" and opened the way for better things. The very best we can do is to understand thoroughly this inheritance that is ours, to keep the lamp burnished and alight, and to pass it on brighter than when it came to us.

The broad scope of the plan.—The point at which we first touch the Course of Study is usually "next Sunday's lesson." But that individual lesson will mean little to us unless we see it as part of a whole plan. In the International Graded Series, the lessons are grouped under themes which are topical and stated in terms of a child's religious ideas and experiences, although they are for the guidance of the teachers and not for the pupils. For example, you will find the lesson: "Joseph's Kindness to His Brothers," "Joseph's Care of His Father," "A Hungry Woman Sharing Her Bread," and other similar stories under the theme "Pleasing God by Right Doing,"[1] and the fact that they are under that theme defines, in a general way, the point of view from which the teacher will use these stories. In other words, the story of Joseph sending for Jacob to live in Egypt is not included as an historical incident but as a story of a son who loved and cared for his father. Facts are not used for their own sake but to picture spiritual attitudes and to reproduce them in others. The "lesson" is not the passage of Scripture or the story it contains, but the

[1] *First Year Primary International Graded Series.*

ever living truth of love shown through kindness. Therefore a leader must see a lesson in its relation to other lessons and as part of a theme.

A connection will also be found between the themes, each one building upon those that have gone before and preparing for others that are to follow. This can be seen in the case of "Jesus Loving and Receiving Love," "Jesus Using His Power," "The Helpers of Jesus Carrying on His Work." More than this, the groups of themes in one year not only have value in themselves but in the enrichment of ideas that have been developed previously and the preparation for those which are to come in another year. The lessons under the theme "God's Loving Kindness"[2] will deepen the spiritual appreciation of those which come under "The Right Use of God's Day, God's Book and God's House." In this way the child will see that those things are not merely matters of obedience, but are natural ways of showing love.

For these reasons we say that graded lessons are constructive. They also tend to cultivate regularity of attendance. If each Sunday's work seems to be isolated, complete in itself, occasional or even frequent absence does not seem as harmful as when teachers, parents, and pupils all realize that there is a vital connection between the lessons and that you are "missing part of it if you are not there" as one small pupil said.

Aims.—There is another point of view from which we should see our work. Each lesson has a

[2]Second Year Primary International Graded Series.

stated aim, such as in the lesson, "A Lonely Hiding Place," (1 Kings 17:1-6)[1] where the aim is "to deepen the feeling that God cares, and is able to protect." The aim of this individual lesson is related to that of the group under the theme "God the Protector" in which the aim is "That the child may feel that God not only has infinite love, but infinite power." This aim and all the others contribute to the aim of the entire Primary Course, which is "To lead the child to know the heavenly Father, and to inspire within him the desire to live as God's child."

Lessons in life.—Not only must we see connections between lessons and aims, but we must be able to think of these in the actual life experiences of children. This is indeed "becoming as little children" in order to enter into the kingdom of heaven. Let us think of certain experiences which are common to most children six, seven, and eight years old. The first years at school are full of adjustments and experiments: the friends with whom they share their candy and apples, the boy or girl they "get mad at," the child who says unkind things about one, and that other child who "comes and tells," the possibility of gain by "telling tales," the daring of deceiving the teacher, the first time one fails to go directly home from school and has to make up an excuse to tell one's mother. Truly, it may be said that children at this time of life are "experimenting with moral law," and the conclusions they reach as the result are the most powerful factors in molding character. Teachers must see and understand what is going on in a child's life and be ready to guide

and direct. A well-told story is the best form of guidance and direction that a teacher of children can use. The stories "Peter the Fisherman" and "Peter's Lie Forgiven"[1] have a real lesson for children who are learning to distinguish between fact and fancy and are sometimes testing the results of falsehood told for the sake of personal safety.

Memory verses.—The very heart of the lesson continued in the story material is found in the memory verse. Through it the children may express the idea that has been developed, and thus the impression is deepened. It is convenient for recall, and use, but is not intended to take the place of the children's own conclusions and statements, which they have increasing ability to make. How it is to be taught and recalled is a subject for study later in this course; just now it is sufficient to state why it is part of the material.

Kinds of lessons.—Not every lesson is to be applied to conduct, although that is the usual idea concerning any religious teaching. There is another side to religion which we often fail to give a place in our plans—that of spiritual appreciation. Such lessons as "God, the Father of All," with its memory verse, "Jehovah, thou art our Father"; "The Awakening of Hidden Life," with its verse, "He hath made everything beautiful in its time," are not designed for application to gratitude or obedience, but are to cultivate that deep sense of God's care which will cause the children to be con-

[1] Third Year Primary International Graded Series.

tinually conscious of it as they go about in his world and among his creatures.

In general terms, there are two types of lessons in the Primary Graded Course—appreciation and conduct. The lessons mentioned above are typical of the former. The lesson "How Abraham Stopped a Quarrel," with its verse, "Blessed are the peacemakers," is quite evidently a conduct lesson.

Teaching equipment.—The lesson courses are chosen by a committee of educators and biblical scholars. They are merely in outline form, giving the general aim, arrangement by years, the lesson topics, and the Scripture material for teacher and pupil. Then begins the work of the publishing houses of the churches. They must employ lesson writers who will use these outlines as the basis for teachers' and pupils' helps. It is common practice to decry these materials and to say that publishers are merely commercialized agents. Almost invariably the publisher, editor, and lesson writer will be found to be earnest workers like yourselves, who desire to find and use the best things possible. They occupy the places they do because of unusual interest in this work and fitness for it, and count it a privilege to spend their time and energy in study, experimentation, and writing for teachers of children.

A teacher should do at least three things in relation to teaching equipment: First, make sure that all of it is in hand; this usually consists of a teacher's textbook or quarterly, teacher's pictures, pupil's papers, and as much additional material in the form

of reference books and objects as may be suggested and can be obtained. Second, read the Introduction or Foreword in the teacher's textbook or quarterly; this contains information that is necessary for the proper use of the lesson materials. Third, become familiar with the general teaching plan until the book becomes your guide and helper rather than you its slave.

The relation of the teacher to the materials of religious education is, then fourfold: to know the plan of the entire course and the place of each lesson in it; to understand the aims of lessons, themes, and years; to see the vital connection between the lesson material and the pupils' lives; to be familiar with the mechanical features of the materials.

We are not mere machines to which certain materials are given to be used according to rule; we are thinking, feeling, creative workers; in brief, we are teachers.

QUESTIONS

1. What are included in the materials of religious education, in the fullest sense of the term?
2. What relation do the courses of study bear to other plans and methods?
3. What is the connection between themes and lessons?
4. What relationship exists between themes?
5. Explain the place of aims in lesson materials.
6. What must the teacher see besides the materials, themes, and aims?
7. Why are memory verses included in the materials?

8. Describe the teaching equipment and how it is created.

9. What must the teacher know concerning this equipment?

10. What is the fourfold relation of the teacher to the materials of religious education?

LESSON V

BUILDING A PROGRAM

If you were to ask the teachers and pupils in any church, "When does Sunday school begin?" they would probably reply invariably by saying, "Nine-thirty," or whatever time the session began. But to be perfectly accurate, the work of the school begins whenever a child enters the room. Therefore a Primary program, to be complete, must include plans for all the time.

Pre-session plans.—There is nothing that comes so near meeting the physical, mental and spiritual needs of children as "something to do," provided that "something" is worth while. The very first to come will probably be busy for a few moments helping the department superintendent and teachers in making the last arrangements in the room. Sometimes they will gather about the piano to sing new songs, as was suggested in Lesson III. This might be called the "informal department method" of pre-session work.

There will always be ten or fifteen minutes just before the session when a good many of the children have arrived and others are coming. The teachers and leaders who do not use this time to good advantage are missing an opportunity quite as valuable as any during the session. Teachers and

officers who are late, or who use the time to visit with each other and their friends, or who do nothing but try to make the children behave, are guilty of criminal negligence of teaching opportunities.

The alert teacher will find that there are many things related to the lesson and for which she does not have time during the brief teaching period. She can gather the children of her class about her before the session to do these additional things. Perhaps she would like to develop the memory verse more fully by telling an "everyday" story. She may have found pictures or other material which will help to deepen the impression of the story she told last Sunday. There may be children who need more help (or instruction) in learning their memory verses, or a clearer idea of the home work expected of them. This way of using the pre-session period (if such a natural and spontaneous plan needs any name) may be called the "class group method."

There are also things to be said in favor of the intermingling of the children of different classes and grades, according to their interests. This plan allows freedom and offers an opportunity for many different kinds of coöperation and self-control.

At different tables or parts of the room provision may be made for a variety of projects and plans. At one place the children may be working on a scrapbook of animal pictures, to be sent to a children's hospital or a day nursery. At another there may be a bird scrapbook in which cut-out pictures

of birds[1] common to your community have been pasted, with blank pages opposite, upon which the teacher, who is at hand to assist, may write the interesting observations which the children report to her, such as the first robin, when and where it was seen, the nest-building of various birds, and other items of interest. In another group the children may be making picture puzzles from rather large pictures (not less than 6x9 inches in size) which have been prepared by pasting on heavy paper and drawing zigzag lines on the back, for the children to follow in cutting. The pieces making each picture are then placed together in an envelope. Children in another group may be drawing outline pictures of animals on tan or gray paper, using cardboard patterns. These, uncut and with a small pair of blunt-end scissors, may be sent to the convalescent ward of a children's hospital. Still another group of children might be listening to stories told by an older Primary child, or one from the Junior Department, or a girl from some Intermediate or Senior class, who is in training. All plans of this sort might be classified as the "informal group method."

A small reflectograph or other machine in which post cards can be used, may be used for a ten-minute story or "travel" period before the session. Or a story without pictures may be told to all the children who come early. Such plans as this may be

[1]Perry Picture Company, Malden, Massachusetts, or Brown Picture Company, Beverly, Mass.

described as the "whole department method" of pre-session work.

All these plans may be used at different times in the year. Careful preparation should be made for all of them. Teachers should know definitely what they are to do. No child who is not at least five minutes early should be allowed to join any of the groups; he must be at least fifteen minutes early to be allowed to participate in any of the work. A signal upon the piano should be given three minutes before the time for the program to begin, so that work may be put away. It will be found that children who have been engaged in doing interesting work are well prepared for worship and study. Purposeful activity is more orderly than meaningless quiet.

The spirit of the session.—Can we put into words the essence of this hour which children spend together in worship and work? There should be dignity and a certain amount of formality, for the children when they play school, church, or "going visiting," reveal their love of these qualities. And yet the plans should be so flexible that they will permit a certain freedom and "give-and-take"; that a question or comment by a child will not be looked upon as an interruption that may demolish a set order of things but as an indication of the children's thinking or attitudes, which might determine the trend of the program. An interchange of thought may be a part of the department program as well as the lesson period. If what the children say is treated

seriously and courteously, they will soon catch the spirit and feel that the department and hour indeed belong to them but are not to be misused.

The purposes of the program.—These first might be summed up as "training in worship," yet that sounds like a mechanical process, as though worshiping were a feat to be performed. The fact of the matter is, that no text-book can put into that word anything that it does not have in the personal experience of the teacher. If "worship" means to you a deep sense of need of God's presence and help, if you feel the desire to express this to him, and to tell him of your love, then you can enter into the experiences of worship and lead others into it. Worship is a means of expression. Through it we express ideas and feelings, and thereby deepen them. Through joining with others in worship new ideas and feelings are created and old ones are stimulated and recalled.

Therefore we are justified in a discussion of training in worship, through the Primary Department program. Through this program the children should acquire the material and develop the attitude of worship. This is accomplished chiefly through songs, prayers, and Scripture passages that the children can honestly use as the embodiment of their own feelings. However, it must not be forgotten that a child's spontaneous and informal expression may be as truly worship as a song or prayer.

The second purpose of a Primary Department

program is to provide opportunity for the expression of friendliness, especially in particular instances, such as the recognition of birthdays, of new pupils, visitors and children who are returning after an absence of several weeks. Courtesy, brevity, and appropriateness should characterize all these expressions of the friendly spirit.

A third purpose is to create certain shared ideals among all the children of the department. Through stories, talks, pictures, and posters, there are many ideas which may be brought to all the children. Thus there is the element of instruction in the department program. This should not conflict with the class instruction, but may be seasonal, of special community significance or of current interest. The teaching of a new song is part of the instruction element of the program, even though the song may be used in worship after it has been learned.

Time and sequence.—With these purposes and ideals of a department program before us, let us think of the time element. If the session is one hour long, the division of time may be something like this: worship, ten or fifteen minutes; friendly courtesies, five minutes; instruction or conversation, five or ten minutes; lesson period, thirty minutes; (not a continuous instruction period, as will be discussed later); closing service and dismissal, five minutes. If the session is one hour and a quarter in length, five minutes should be added to the worship period, five minutes to the lesson period, and the other five minutes allowed either to the depart-

ment instruction, if a new song is to be taught, or to the closing service.

A different order of program may be arranged by having the lesson period in two parts, one for expression or recitation and the other for the new lesson. The theory and plan of this will be discussed in Lesson X. The sequence, with this plan might be as follows: worship, first lesson period, general department program (friendliness and instruction); second lesson period, closing.

Another order of program is to have the children go from their pre-session work into the first lesson period, only a signal upon the piano indicating the beginning of the session, although the teachers may lead their pupils in a quiet word of prayer before beginning the class work. This first lesson period is followed by an assembly of the entire department for worship, friendly courtesies, and department instruction; after which comes the second lesson period.

A time consciousness must be cultivated by officers and teachers, so that the necessary things will be done in the time that is available. For example, if this sensibility to the passing of time is lacking, a birthday service might be allowed to consume fifteen or twenty minutes, or some item of department instruction extended over a period so long that the lesson period is greatly reduced. There is no greater hindrance to a successful program than "long-drawn-out" talks, birthday services, or prayers. Plan the time, keep to it, speak distinctly and

with enthusiasm; do not hurry, but do not allow time to be wasted.

In the outlines of time just given, the sequence has been suggested, but in addition there should be unity in the items included in each part of the program, and between the various parts. Each thing should be questioned: "Is the idea contained of value in itself?" "Is it suitable to the purpose and plan of the entire program?" In other words, "Why do we do this thing?"

Both as to time and sequence attention should be given to the transition periods; the passing from department to class and back to department. Even when there is no changing of room, the transition must be planned if it is to be orderly. The department superintendent should retain control of the situation until the classes are in place. Music, orderly passing to classes, counting for each act in the process if the children are to move their chairs from assembly to class groups, should be provided.

Program planning.—The mechanics of this process should not be neglected. The program should be freshly planned each week. It should be written out, and usually this outline should be before the superintendent for reference during the session. A small looseleaf notebook may be used, the programs dated and preserved for future reference. A copy of the written program should be given each Sunday to the pianist.

Program themes.—The department superintendent should be familiar with the themes and the

lesson materials being used in the various classes. It is not necessary to weave these into the department program, but it is sometimes desirable to do so. It will nearly always be found that there is some idea common to these various lessons and that idea may be embodied in the worship portion of the program. Sometimes the memory verse of one of the grades may be just the Scripture material most appropriate to the program. The class will find satisfaction in having this part in the service.

In addition there are certain topical and seasonal ideas which are important to the children at certain times, and these will find their place in the department program. In this way we can give religious significance to the familiar experiences of the children's lives and they will unconsciously carry their religion over into everyday life. These seasonal ideas for the year (beginning October first) may be something as follows: harvest, food, beauty, gratitude, the joys of giving and receiving, winter's beauty and comfort, honor and truth (for emphasis in February), spring and Easter, summertime and Children's Day, patriotism, vacation, school life.

Children are more and more sharing in the life and interests of adults. Their participation in Red Cross and other campaigns is evidence of this. Therefore certain phases of church and community life may be shared by the Primary children. They have a right to be prepared for a share in the activities of the Kingdom, and their range of interests

and capacity for intelligent response is greater than we sometimes realize.

Missions.—Missionary stories of special current interest, such as "Community Picture Stories,"[1] "Near East Picture Stories,"[2] have their place in the Primary program because they are within the children's capacity of sympathy and understanding; they help the children to establish Christian relationships with the world, both directly and through others; they suggest lines of action within the power of the children to perform. A missionary story in order to be included in a Primary program must measure up to this standard. Usually these stories will be about the home, play and school lives of other children. They should broaden sympathy rather than merely stimulate or gratify curiosity concerning the peculiar customs of people unlike ourselves. Love, rather than benevolent pity, is our aim. It must be remembered that in the lesson course there are specific missionary stories and many others which are truly missionary in their aims and results. Only such additional material as is needed for special emphasis, should be included in the program of the Primary Department. And this need must come from the pupil's spiritual life and their relationships.

Temperance.—Another special topic that should be considered in planning programs for the Primary Department is temperance. Again it is to be remembered that in the lesson course there are les-

[1]Missionary Education Movement, New York City.
[2]Ibid.

sons on self-control, choosing the right, the right use of God's gifts, and similar themes which occur at such places in the course that their connection gives them added value. Again, however, there is value in a shared idea and there are songs such as:

"Let all we touch and hear and see
Help us more pure and strong to be.
It pleases God when we are strong
To choose the right and shun the wrong."[1]

This will help us in accomplishing our aim, as will also the "Child's Promise," by Frances E. Willard:

"I promise, God helping me, I will not do, or say, or listen to anything I cannot tell my mother."

The ideals of the homes and community in which your children live, will determine their specific needs along this line.

QUESTIONS

1. When does the Primary Department session begin?
2. Describe four methods of pre-session work and give an example of each.
3. What is the value of pre-session work?
4. Describe the qualities of the program which go to make its spirit.
5. Name three purposes of the Primary Department program.
6. Outline a program, indicating the time allowed each item.
7. How, and for what reasons, would you lengthen certain parts and shorten others?
8. Describe the manner of conducting the program.
9. When should the element of unity prevail?

[1] *Carols*, Leyda.

10. What test should be applied to each item of the program?

11. What provision should be made for transition periods?

12. Name the mechanical steps in program planning.

13. What elements enter into the themes employing program building?

14. What type of missionary material may be included?

15. What kind of temperance material?

ASSIGNMENT FOR OBSERVATION

Proceed with the preparation of your notebook or observation sheets as you began following Lesson II. Refer to the instructions given with that list. Observe the following matters and record your findings:

1. How long before the beginning of the session were the department officers and teachers present?

2. Did the children come into the room as soon as they arrived at the building?

3. What did they do when they came?

4. Was there any effort to provide profitable work?

5. What was the attitude of teachers and children toward each other?

6. How was the department called together, and was there order or confusion? State what you think was the reason for either.

7. What pre-session work would you have supplied under the circumstances?

8. What was the children's attitude during the program?

9. What per cent participated in the songs and other parts of the program?

10. Was there any spontaneous conversation? If so, what was the attitude of the department superintendent toward it?

11. Outline briefly the program of the session and tell which parts were worship, which an interchange of friendliness, and which instruction.

12. Did there seem to you to be any error in the arrangement as to time and sequence?

13. What was the underlying theme of the program?

14. Was there any evidence that the program had been planned? What evidence?

15. What improvement in general arrangement and manner of conducting the program do you think would have been desirable?

LESSON VI

WORSHIP AND PRAYER

"Worship is the soul's humble and earnest approach to God in a definite act." What will characterize this definite act on the part of Primary children? Will it be solemn, always quiet, or may it sometimes be joyous? One thing is sure, it must be sincere. In suggesting an act of worship or any material to be used in worship, such as a song or prayer, we must be very sure that it is within the understanding and emotional capacity of the children. To encourage, or to insist that they say things they cannot or do not mean, is to train them in a form of dishonesty that is bad in itself and will hinder their spiritual development. Many church members go to church but do not worship, because they do not know how, and their lives are poorer because of this. The worship of a child is not like that of an adult, but it prepares for it and in a measure determines what it is to be.

The attitude of worship.—How shall we discern and stimulate in another what we so little understand in our own experience? There is an attitude of heart and mind which precedes the act of worship and without which it is not real. Have there not been times when you felt the power and love of God as a perfect glow of satisfaction and peace? It may have been the balmy air of the first spring days,

or the lilt of a bird's song, or the sight of fields of grain, or a child's eager face, something that made you believe in things and in God who made them. To recall any of these things and countless others that affect different people in different ways, reproduces the feeling originally associated with them.

How do such feelings express themselves in your own experience? Is it in a more kindly manner toward people with whom you come in contact soon after the experience? Or is it in the words of some hymn you know? Or in a simple prayer of gratitude? Too often we think of God only in connection with our hours of need, which are plentiful enough; but it is in hours of happiness and joy that we may meet him as naturally as little children.

As we come into God's house, and as we live in his world, we must keep the windows of our hearts open to the influences that can never enter when they are shut out by anxious or petty thoughts.

A child's heart is naturally open to sensations. He needs only the guidance and interpretation of his experiences that a reverent mother, father, or teacher may give. It is this that we attempt to do through the worship period of the Primary Department.

Prayer in the department program.—We fall so readily into the way of opening the session with prayer, praying at certain stated times, such as the offering, and closing with prayer, that we, and the children too, sometimes enter into these in a perfunctory manner. There are other times when

prayer is appropriate; in fact, whenever at any part of the program we become deeply conscious of God's goodness, or our need of him, we may speak to him in prayer. Just after a story or in connection with some special event that is to be celebrated, such as the return of a child after long absence, or in relation to some plan that the children may have, it will be natural for us to turn to our heavenly Father in praise or petition.

The prayer should be brief since it calls for an intensified concentration which children cannot give for an extended period of time. Acts of apparent irreverence on the part of the children are frequently due to an emotional reaction caused by strain. If we pray frequently and with great simplicity and directness, the children will respond.

The form of prayer.—This should vary according to the situation. Sometimes a verse or poem will suitably express the ideas and desires of the children. They may learn these and use them with sufficient frequency to keep them in mind. The following words may well express a united gratitude:

"For my home and friends, I thank Thee,
For my father, mother dear,
For the hills, the trees, the flowers,
For the sky so bright and clear.[1]

Some of the memory verses are prayers and should be so used. A Bible verse which is a prayer should never be merely repeated but should be prayed. Perhaps the department superintendent

[1]From *Songs for Little People*, Danielson and Conant.

will say, "The boys and girls in the first-year class have a memory verse which is a prayer and perhaps all of us would like to say it to our heavenly Father." Such verses as the following will lend themselves to this use: "Teach me thy way, O Jehovah" (Psalm 86:11), "What time I am afraid, I will put my trust in thee" (Psalm 56:3). There are other memory verses which are an excellent preparation for prayer and may be woven into the program. The following is an example of these. "He hath made everything beautiful in its time" (Eccl. 3:11); "Jehovah is nigh unto all them that call upon him" (Psalm 145:18).

Very often a few simple words spoken by the superintendent or a teacher will voice the prayer most expressive of the children's wants. This prayer should be dignified but so very natural that its reality will be felt. Such a prayer as, "Father in heaven, we thank thee for this place that we love and for our happy time together. We thank thee for caring for Albert and bringing him back to us. Amen." Sometimes the children will suggest to you the things that they would like to have you say to the Father in heaven. These may seem commonplace or materialistic but the children are developing spiritual ideas, and we must not expect too much of them, especially when we consider the impoverished spiritual atmosphere in which many of them live. The original prayer on the part of the superintendent or the prayer suggested by the children may offer an opportunity for them to partici-

pate personally if they are allowed to repeat phrase by phrase, after the superintendent.

Whether the Lord's Prayer shall be used by children of Primary age is a matter for thoughtful consideration. Many of them will have become familiar with it in public school or in other places. Very few of them understand it or even a small portion of it. It is to be wondered if this misunderstanding does not hinder the fuller appreciation of it in later years. Many children ten and eleven years old have been found who have been repeating what they had thought were the proper words but which were absurd or meaningless. Perhaps it should be so interpreted that the children could understand it, but it would be much better to let this come in its proper place in the lesson course, where it may be most beautifully taught in connection with the lesson, "Jesus Teaching How to Pray." It will always mean more to the children if they have learned it in this way, and they will be less likely to use it thoughtlessly.

The children's own prayers.—Their ideas of prayer are changing, and some of them will come to feel before they leave the Primary Department that they are too old to say the simple verse or prayer that they have said each night at bedtime. The question of what they shall say, and what their general attitude toward private prayer shall be, are matters which can probably be discussed better in the smaller class group. However, they may be mentioned and suggestions may be made to the

children, in the department program. They deal with an experience common to all the children and it gives importance to have them discussed in the larger group. Some eight-year-old children have written very simple and beautiful prayers which they themselves like to use for their evening and morning prayer. In some way, before each child leaves the department, he should have thought seriously about his private prayers and should feel that he can speak directly, in his own way, to the heavenly Father, who understands. There will be children who prefer to use verses more mature in thought than those they have used in their earlier years. Other children will find pleasure forming prayers for themselves.

There is no greater privilege than to lead boys and girls into a natural and sincere prayer life.

QUESTIONS

1. Describe the worship of Primary children.
2. When should prayer come into the department program?
3. What four characteristics should prayer in the Primary Department have?
4. Describe five or more forms of prayer in the Primary Department.
5. How should the Lord's Prayer be taught?
6. What change will come in the children's individual prayer life?

LESSON VII

MUSIC

The chief use of music in the Primary Department is in combination with words, and there is no part of the program to which the children give themselves with such abandon as the songs. Their response to rhythm in both words and music is natural and whole-hearted.

Quieting.—But there are other things which music may do, and which nothing else can do quite so well. If attention at the beginning of the session is to be gained by ringing a bell or through mere noise in other forms, it becomes a matter of competition between superintendent and children as to who can make the most noise, instead of the least. If the superintendent will go to the table at the front of the room, stand or sit quietly there, and nod to the pianist who begins to play softly the strains of some familiar song, or the pleasing harmony of some "call to attention," the tendency is toward order and quiet.

Stimulating.—Sometimes the atmosphere and general conditions are such that children need to be stimulated rather than quieted. Clear ringing notes upon the piano, or the music of some unfamiliar song will rouse curiosity, result in focus of attention and prepare for the first words of the superintendent. Perhaps she will say, "That song

has words which we will like to learn and sing some day soon."

Orderly action.—In still another way music will induce orderly action, and that is through the march. The fact that it calls for coöperation, that it is an outlet for activity, and that it may provide for passing to and from classes, are all reasons for the effective use of marching in the Primary session. It is well established that children cannot successfully combine marching with other acts such as singing and giving. In fact, the response to rhythm through the act of marching is so complete in itself that it may be used for its own sake. This does not mean that it is only a physical response. The feeling of unity and of coöperation is mental and spiritual in its meaning and results. Marching may also deepen emotions and be a means of translating them into action. The following is a typical situation: A certain group of children are familiar with "The Knights' Marching Song," and with the idea of knights, their faring forth to do deeds of bravery and helpfulness. The idea was developed through pictures and stories. The music of that song suggests these qualities to them because of previously established connections. It is not always necessary to sing the words in order to have them felt:

"Christ our King and Leader, too,
We his knights both brave and true,
He has work for us to do
While marching on."[1]

[1] *Songs for Little People,* Danielson and Conant.

If the words have not been used recently enough to make sure that they are familiar, the children may sing the words while standing in line or in a large circle, and follow this by marching. Perhaps before the march a story has been told that suggests some type of service that the children may do. Without any comment upon the connection, the children may march to the music of this song. The idea that "He has work for us to do" becomes deepened through this activity. The physical reaction after listening quietly to a story is provided for. After the march there may be an informal discussion of some definite project growing out of the story and the idea that has been deepened and strengthened by the music and march. Rested bodies and order will be by-products of the process. The real result is the coöperative service which the children will enter upon.

Music that has no association with words but that is beautiful and impelling in its own right may be used for marching to and from classes or at any time a march is desired.

Thus we have seen that music may quiet, stimulate, and produce orderly action.

The power of song.—As we said in the beginning, the chief use of music is in combination with words, thereby enriching the beauty and meaning of the poem. Ideas which are carried into a child's consciousness through a song will go farther and last longer than any others. The songs of the World War still remain on the lips of the children and will

be handed down to succeeding generations more surely than the facts of history.

How should we test a song to determine its right place in the program of the Primary Department? Shall an attractive tune or the fact that we heard the song in another department, or even the fact that the children like to sing it, justify our use of it?

Basis for selecting.—There are at least three tests to be applied. First, "Can the children mean this?" This will include both the test of vocabulary and experience. It is true that sometimes the meaning and spirit of a song will carry it over into the understanding and appreciation of the children even when there are a few words which the children cannot understand. We can all of us remember songs that we loved when we were children and which we understood in spirit if not in their full meaning. But unless this matter is very carefully guarded serious misunderstandings will result. In the matter of experience we must be yet more careful, for if the impression is gained in childhood that one is not responsible for what one says in a song, insincerity will result. A child cannot sincerely sing,

"Would you be free from your burden of sin?
There's power in the blood."

But he can truly mean:

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all."

The second test is, "Are the words and music really good and are they suited to each other?" This is largely a matter of taste on the part of the individual making the test. Unless you appreciate the best in religious music in your own life it is difficult for you to choose the best in the children's realm. Continual contact with the best hymns will develop one's judgment and discrimination. Certainly, a song the music of which has an inherent tendency toward rag-time, or the words of which are trivial, is not worth including in the precious hour which we have for religious education. Learn the words yourselves, say them over frequently, and think of them in relation to the children's experience; then ask yourselves "Is this worth while?" In testing the words of a song we should keep in mind the older pupils of the department as well as the younger ones. Eight-year-old Primary boys do not like to be called upon to sing "Two Little Hands to Work for Jesus" when their hands figure chiefly in their own experience as being usually dirty and requiring endless washing! Songs in which the word "little" occurs to any great extent should not be included in the Primary program.

The third test is "Can the children sing this without strain?" Their range of voice is generally between D above middle C and E in the fourth space, and the tendency should be away from too many low tones. Above all things else children should not be urged to sing loudly. It is bad for their voices in the first place, and decreases the

spiritual value of their singing. The Primary superintendent who said "Sing louder so they can hear us in the other room" was supplying an unworthy incentive. The leader of one of the most effective children's choruses in the country says to them frequently "Sing it down," and their well modulated tones are a beautiful result. But any emphasis upon the technique decreases the spiritual value of a song and there is no place in the Primary Department for the song leader who sacrifices spiritual values to technical effects. Moreover the songs must be chosen by the one who plans the program, and must be entirely suitable to it in every respect.

Thus we have three tests of children's songs: understanding, appreciation, and physical ability.

Types of songs—

The different parts of the Primary program call for different kinds of songs. There is the song which is distinctly worship. Such is the song:

"Saviour, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me."

There are story songs, containing vivid word pictures of which the following is a familiar example:

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then."

These story songs are much loved by the children, and nearly every program should contain one of them.

Seasonal songs are sometimes distinct in themselves, though they frequently come within the general classification given above.

Offering songs are also frequently worshipful, although the following is an excellent example of one that is simply conversational:

"Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring."

Birthday and greeting songs are to be measured, in addition to the three tests given above, by the spirit of kindly courtesy which they contain.

Teaching new songs.—The laws of the association of ideas operate so surely and extensively in the mental world that we must be very sure to establish the right association in the first place. It is far more difficult to correct a false impression or a mistake than it would have been to have created the right impression in the first place. Therefore, it is not safe to teach songs by rote; that is, by saying the words line by line, the children repeating them. This leaves the matter of interpretation and the establishment of connected ideas to be a matter of chance. It is better to develop the idea before the words of a song are given. This may be done through a story, conversation concerning a picture, recalling some experience common to the children, or through Bible verses familiar to them. When the idea has been briefly presented the words

may be read or said to the children, just as a story would be told. They should hear the entire song before they learn any part of it. The music may then be played, and perhaps the children will sing the syllable "la" to it. When they have the idea, some familiarity with the words as a whole and with the music, the matter of learning the song is not a difficult thing. On the other hand, it will be found that when children learn words line by line, and can even repeat the words of the entire song, they must practically learn them again in connection with the music. If they learn to sing them in the first place, it is a much simpler process.

Since only a small portion of the children can read, song books for them are not necessary. For the sake of those who can read, song rolls or sheets may be prepared, the words being written in the form of script with which the children are familiar in public school. These sheets may be of heavy paper reenforced at the top, have eyelets or hangers, and be suspended from a rack made for the purpose or hooks in the molding or the top of the blackboard frame.

Songs which are familiar to the children, which they know and love, should not be discarded merely because the officers and teachers grow tired of them. We must remember that to many of the children they are new. The proportion of new to old in the department program should be three to one, and in the round of the year there will probably be about twenty-five songs used. These may be

gathered from many sources, and assembled in a loose-leaf book, one copy for the pianist and another for the department superintendent. The words of songs should be learned by the teachers in advance of the pupils if possible. For this purpose typewritten copies may be distributed at the department conference and the songs sung by the teachers until they are familiar with them. Teachers who do not participate in the department program will unconsciously hinder the children from doing so. The typewritten copies of the words of the songs, which have been given to the teachers, should not be used in the department session, as the children who can read will try to look on a teacher's copy and thus reduce the unity of the department. Teachers and pupils alike can sing better with their heads up and their eyes upon the words on the song sheet or with their attention focused upon what the department superintendent is saying.

QUESTIONS

1. What is the chief use of music in the Primary Department?
2. Name three other uses and describe them in actual situations.
3. Can the march be combined with singing or other acts? Why?
4. Describe the combination of ideas and action through a march.
5. What results are achieved through the combination of music and words?

6. What tests should be applied to a song to be used in the Primary Department and what do these tests include?

7. Name the types of songs needed in the Primary program and give an example of each.

8. Test these according to the previous tests outlined.

9. Describe the rote method of teaching songs. What are its advantages?

10. By what methods may a song be developed?

11. Name the steps in teaching a song.

12. What part has the department superintendent? The teachers?

LESSON VIII

GIVING AND THE MISSIONARY SPIRIT

If giving were only a matter of the hand, it would be easy to define its place in the Primary Department, for all that would be necessary would be to collect the money in the most expeditious way and turn it over to the treasury of the school. Alas, that is all the offering amounts to in some departments! But giving is a matter of the head and of the heart. In fact, it is not really giving at all unless there is understanding and feeling.

A child's money.—Circumstances vary in different places, but nearly all children have money to spend, usually given them for specific purposes, pleasures, or necessities. Occasionally there are children who have a stated allowance each week. But all of them are becoming somewhat worldly-wise in the buying powers of money. They know to a nicety just what desirables can be bought for a nickel, and those that cost six cents, beside all those alluring things that cost ten cents, or that call for real wealth, like seventeen cents or a quarter! Most of them have learned the stern fact of life that nearly all the things one really desires cost more money than one has. Financial stringency is not limited to big business enterprises; it rests heavily on a seven-year-old boy. There are special cases such as the children to whom dimes and

quarters are given without question or limit, and who therefore have little idea of the value of money; there are a few who have no money at all but whose needs are met by parents or guardians, so that they have little idea of the connection between money and the things of life; and occasionally there are children who have no money at all because of real poverty.

Of course the whole question of a child's money and his attitude toward it goes back to the home. There can be no more practical subjects discussed in a parent-teachers' meeting than those relating to a child's right of possession, the manner in which money shall come to him, whether by earning, through an allowance, or irregular amounts. A text-book on Primary methods is not the place for the treatment of the subject, but it is the background of our consideration of a child's giving, for before he can give he must have. It must be his own and he must choose to give it, else it is not really a gift. He must have an appreciation of his own property rights before he can really share what he has. We must be familiar with the situation in the experience of the children in order to approach the matter wisely.

A child's offering.—The chief value of the offering made by the child in the Primary Department is in the effect produced in the child's life by the act of giving. What motive shall we supply or suggest? Unwittingly sometimes the home has created an impression that the "penny" brought by

the child has only one connection and that is with the "paper" he is expected to bring home. When this condition exists the spiritual value of the child's offering is entirely lacking; in fact, it is not an offering at all. It is quite right that a child of Primary age should feel that he has a share in the responsibility for the church of which his school is a part. The material welfare of the church under the conditions which separate church and state demands that this sense of responsibility shall be developed. In other words, the conditions in which the child must be prepared to live, demand a trained sense of responsibility. But much more than this is involved. The child's love for the church must have an opportunity for expression if it is to become a permanent part of his character. He must think of the church as doing its work in wider circles of influence than simply conducting services within its four walls. He may share in this wider work, and find joy in doing so.

The missionary lessons he has studied, such additional stories along that line (as suggested in Lesson V) and the definite projects of service that have been discussed in the department, have prepared him in mind and heart to participate through gifts as well as service.

The form of the offering.—In view of all these facts he may intelligently give to the church and the work of the church. He should feel that his offering in the Primary Department is sharing in the church life.

An offering each Sunday for the local church and for "others," in a duplex envelope provided for that purpose, is an orderly way in which the gift may be made. The children like the sense of importance which is attached to the possession of a box of envelopes. It results in regularity of giving and the feeling that one's individual part would be missed. Children in the Primary Department should not be pledged to give stated amounts, but they should know that a record is kept of their names, the numbers on their envelopes, and the amounts they give. This guards against dishonesty. The plan of giving a part of all the money which they have should be talked over with them. Regular giving of proportionate amounts is better for the spiritual development of the child than spasmodic giving of larger sums, as the result of emotional pressure; hence it is better for the Kingdom ultimately. We do violence to a child's sense of property rights and his growing spirit of generosity when we urge him to give amounts out of proportion to his ability. Since a reaction frequently follows such giving and we ultimately defeat the very purpose we have in mind —that of an increased income for worthy causes; in other words, the exploitation of childhood does not pay from a financial or spiritual point of view.

Our aim is to stimulate the children's desire to give, to train them in regular and proportionate giving, and to help them find the "joy of giving."

The school policy.—The question of the offering in the Primary Department cannot be considered

without taking the policy of the whole school into account. Does the school "pay its own way" and, perchance, help in the general finances of the church? Or, is the school expense an item in the church budget? Certainly, the latter plan makes it possible to develop the idea of giving to the church on the part of the children. There are questions of administration which should be agreed upon. If a duplex system is used, there should be an understanding on the part of the department secretary as to the form in which funds are to be reported to the general school officer. Sometimes the money for the local church may be turned in each Sunday, while that for missions may be reported monthly or turned in at stated times. These gifts "for others" may be used for special objects in which the children are interested, provided this policy is agreed upon in the general workers' conference of the school. In fact, any special arrangement for a department must be approved by this group. Care should be taken that the children's interests are not narrowed through being limited to a small range of special objects.

An act of worship.—The giving of the offering should never be done as an item of business and simply a matter to be gotten out of the way. It should not be "taken up" by the teachers, for the children come to look upon them as the ones who administer the funds. It should not be taken in the class period at all, since it is difficult to do it then in a worshipful way. If it is left at the door or

some other convenient place, as the children enter, it should be made clear that the money presented in the worship service is that which the children gave as they came in.

The offering should be a part of the department program, and a worshipful service should attend it. Since children do not easily give attention to more than one process at a time, it is probably better to have the giving of the offering a very simple service rather than combining it with a march. Modeling it somewhat after the offering service in church serves also to prepare the children to understand that. The following is an example which embodies all of the foregoing principles: Four children (in a department of forty) were asked to assist. They went to the back of the assembly and then came together, two by two, to the superintendent's table at the front of the room. They were given the offering baskets which were very simply and artistically decorated with the seasonal design being used that month. While these children stood in their places at the front of the room the others stood and joined in singing an offering hymn. The children with the baskets then passed down the center aisle and the outside of the assembly, receiving the offering, which they brought to the front of the room and placed upon the table, standing reverently before it while the superintendent offered a brief prayer. The children then took the baskets to the secretary's desk and returned to their seats.

If for any reason it is desirable that the record of the offering shall be kept by classes, one child from each class may come forward to receive a basket in which the offering of this class is to be placed. However, it would seem better to have the offering made as a department, since the class group is a flexible one, likely to change. Moreover, rivalry in amounts between classes introduces a motive which is likely to interfere with the real spirit of giving.

Sometimes the offering service may be preceded by recalling Bible verses, either by classes or the entire department. Such verses as "Every good gift and every perfect gift is from above, coming down from the Father," "He loved us and sent his Son," are suitable for this use. Perhaps an offering verse may be chosen for each month.

The birthday offering is another form of giving; and, while it occurs as part of the birthday service, it is also worshipful in its meaning, for it is a gift of gratitude for the heavenly Father's care. It may be given to the missionary fund or to some special and unselfish service agreed upon by the children. We must not take for granted that the children understand the things involved in this or other forms of giving. There are always new children in the department, or some to whom the matter has not been clear, and a frequent though varied discussion and explanation are necessary.

The test of giving in the Primary Department is not "How much have the children given?" but

"How much do they care and in what spirit have they given?"

QUESTIONS

1. What place has money in the everyday experiences of children of Primary age? Give actual cases.
2. What is the value of training in giving?
3. What principles enter into this process of training?
4. Describe the form of the offering.
5. What relations exist between the department and school?
6. What principles underlie the offering service in the Primary program?
7. What is the test of the children's giving?

PROBLEM FOR DISCUSSION

What should be done concerning the child who spends for himself the money intended for his offering? Can it be said to be his offering if he has no choice in the matter? Who is at fault?

ASSIGNMENT FOR OBSERVATION

You will include in this portion of your observation work the matters considered in Lessons VI, VII and VIII. Continue your notebook work as in the assignments given following Lessons II and V. Visit the department you are observing to note particularly the prayer, music, and offering service.

1. What evidence of a worshipful spirit did you see: (1) on the part of the children? (2) the teachers?
2. What form of prayer was used?
3. How were the children prepared for the prayer?
4. How many times was prayer offered, and in what connection?

5. Were there other times when you felt that prayer would have been appropriate?

6. Who offered the prayer?

7. Was it of suitable length and subject matter?

8. How was music used, aside from singing?

9. Were there other ways in which it could have been used to good advantage?

10. What songs were sung? Indicate which were for worship, friendly courtesy, and which were merely topical.

11. Were they within the children's experience and vocabulary? If not, in what ways?

12. Were they worth while as to words and music?

13. Was the range of voice right?

14. Did the children enter into the singing with evident interest and joy?

15. (Investigation outside of school session.) Define the attitude toward money on the part of five children about the ages of six, seven, and eight.

16. How was the offering made in the session?

17. What explanation was made (or had been made recently)?

18. What did the children say about the offering? (Conversation with individual children.)

19. Was the giving worshipful or mechanical? Give reason for your answer.

LESSON IX

THE USE OF PICTURES

How quickly a child lays down a book if it has no pictures in it! The comment of a seven-year-old after he takes from a table a large book with an attractive cover and settles himself to enjoy it, "Huh, nothing but words, and long ones at that!" might be applied to some Primary Department rooms and sessions. The theory underlying the teaching value of pictures is so simple that we must take care not to confuse it by our discussion of it. "It cannot be denied that what is seen is retained longer than what is heard, and that generally a deeper impression is made thereby, not alone in relation to memory, but also in its effects on feelings and will."[1]

Choice of pictures.—Putting a picture into a child's environment is no small matter, for his life may be influenced by it in far-reaching ways. Good judgment of color and form must be used by those who select the pictures, and these qualities can only be cultivated through contact and practice in discrimination. Hideous colored pictures and charts, inaccurate in detail and form, even as to the facts they portray, have done serious injury to the religious ideas of children. Inexpensive copies of

[1] *Pictures in the Religious Education*, Frederica Beard.

great paintings are easily obtained. Study these. Become familiar with their history and meaning.

The Public Library is a source of information along this line and many excellent books interpreting pictures have been written.[2] Our study just now is concerned with the use of pictures in the Primary Department.

Pictures in relation to worship.—A picture which presents individuals or groups of people in the act of worship tends to produce in those who see it a desire for the same experience. There are two outstanding examples of this: "The Angelus," by Millet, and "The Child Samuel," by Reynolds. There are also modern pictures showing children giving thanks for food or praying at the mother's knee, which awaken associations in the minds of all who see them. It is to be questioned if any Primary Department room is complete without some picture indicative of worship. In Lesson II we said that the room should be conducive to worship and work. Nothing can so truly produce a worshipful atmosphere as a picture which contains the very spirit of worship.

Pictures in relation to appreciation.—There are some common things with which we are in daily touch but never see with the eye of appreciation. Flecks of sunlight on a shaded road or street, the joys of the evening home-going, lights gleaming in windows, a child reading a storybook, and a host of other things become beautiful and significant in the hands of an artist with brush or camera. Pic-

[2]For example, *The Gospel in Art*, Albert Edward Bailey.

tures of this sort may be designated as topical and seasonal, and they have their place in the Primary Department room and program.

Pictures in relation to instruction.—This relation is fourfold: (1) to create a sense of reality—the feeling that it actually happened; (2) to make clear the essential facts and local color in a story and thus avoid or correct false impressions; (3) to deepen the impression and fix it; (4) to allow expression on the part of the children through choice and arrangement of pictures and conversation concerning them. These four relationships are not steps in a process but each one involves all the others.

Pictures whose principal aim is instruction are chiefly used in the class period and the method will be discussed in that connection (Lesson X). But they also have their place in the department program, such as in the teaching of new songs, the telling of missionary stories, and other forms of instruction.

The significance of any picture is enriched by relating it to other things—a song, a Bible verse, a story, or some experience. In this, as in all matters of education, the more connections we establish the greater value each thing has.

Objects, such as an oriental house, sheepfold, or tents usually have their place in the class group, though they may sometimes be used in the entire department, preferably in the pre-session period when the children may gather informally about

them. Their relation to instruction is the same as that of pictures.

Pictures in relation to the children.—It ought to go without saying that a picture should be placed where it can be seen by the persons for whom it was intended, but this simple fact is ignored in many Primary Department rooms where pictures are hung in proportion to the height of the wall, or with regard to the location of cupboards and other furniture. Sometimes a picture out of eye range is simply ignored, but many times it produces absurd results, such as in the case of the Primary child who had looked at a copy of Taylor's "Nativity" for some weeks and finally asked with a puzzled air, "Are those really people and are they eating out of a barrel?" The proper height for a picture must be determined by the way in which it is to be used. If it is in the front of the room, to be seen when the children are seated in assembly, the front row being ten feet from the picture it may be placed at a higher level than when the picture is to be used at close range; in which case it must be placed at eye level of the children when seated. Pictures for department use should not be filled with small details, but should have outstanding features.

Primary children are yet in that period of sense development when a thing is better understood if it can be touched. A picture or object which can be handled carries a more definite message to the children than one that is merely seen. A small picture must be handled or it means nothing.

It has been well established that children prefer colored pictures, but that does not mean that color makes a picture suitable for children. It must have accuracy, form, and beauty in addition. An uncolored picture which has these other qualities is better than a colored picture lacking them, and large colored pictures which are correct are exceedingly expensive. Children also prefer pictures in which something is happening, rather than those which show only scenery.

There must be plenty of time for them to see pictures, and it is a problem to provide this in the limited Sunday session. Groups of children may gather around a picture before the session and talk about it informally. A teacher should be one of the group, quietly directing the observation of the children, calling their attention to certain things in it, but not dominating the group. In fact, the tendency of children is to pass quickly from one picture to another, looking at them in a very superficial way, unless they have some guidance and suggestion. For example, a dozen fine pictures from photographs of Palestine had been cut from the *National Geographic Magazine* and mounted on cardboard. They were placed on a table in the Primary room and five children began looking at them. In about two minutes all the children had glanced at all the pictures and were demanding "something else." A teacher sat down with them and began to talk about various things in the pictures. For fifteen minutes, or until the beginning

of the session, the group were interested in them and asked for them another Sunday. The training in concentration alone was valuable, and we cannot help feeling that the child of to-day is somewhat lacking in that quality. Perhaps you say, "But such well-informed teachers are not to be found every day." That particular teacher was interested, had read the magazine article which the pictures had illustrated, and knew the capacity of Primary children well enough to know what things would be of value to them.

Too many pictures in the room or for use in class groups will produce confusion and hinder the imagination more than they will aid it. There are times when a simple appeal to the imagination is stronger than any number of pictures embodying the facts of situations. Two or three topical or seasonal pictures on the wall of the department at one time are quite enough and one is sometimes more effective.

Children will enjoy sharing in plans to secure pictures for the department. Their special gifts or money may be used for this purpose. In one department they celebrated the birthday of the whole department, for some wise leader had remembered the day when the children had first been brought together in the Primary Department. The birthday offerings which the children had made during the year were used at this time to make a birthday gift for the department room. In another case a child had been given at Christmas time a beautiful

picture for his room. He told the teacher and the children about it and it was suggested that perhaps he might lend it to the Primary Department for a month. The mother was consulted and the picture was brought, serving more than one purpose by being shared in this way.

A personal love for pictures will be fostered still further if occasionally children are given smaller copies to take home. In one department in which Plockhorst's "Jesus and the Children" was much loved and hung upon the wall, the children were given at Christmas time a small copy neatly mounted.

The care of pictures.—In every room there should be one or two well-framed pictures properly placed as to light, and left permanently in their places.

By far the larger number of pictures used in the department will be of a temporary nature, two or three being used at a time as suggested. They should be taken down and put away at the close of the session, even though they are to be used several Sundays in succession. Such pictures are to be found on the covers of magazines and as illustrations. They should be neatly trimmed, a small white edge being left, unless the picture has a dark line around it. The mounting should be very inconspicuous, and this effect (or lack of any effect) is produced by having all the pictures mounted on the same kind of cardboard. Paper pulp, heavy manila tag or other inexpensive cardboard may be used or heavy cover paper in a medium brown

shade. If all the mounts are of the same size they can be more conveniently filed and the pictures can be grouped better on the wall.

The filing drawer may be built in the department cupboard, a file such as is used in libraries may be provided, or a special box used for this purpose. The pictures should be filed on edge, not laid flat in drawers, for they are more easily accessible in the former case and less likely to be torn in handling. Each picture should be labeled or numbered and they should be placed in the file according to some plan either topical or seasonal; for example, putting all winter pictures together, and all Thanksgiving pictures.

It is an excellent plan to have a special meeting of teachers and all prospective teachers, at which time pictures from various sources may be brought, suitable ones selected, mounted, and left for use. Small pictures for handling should be assembled according to subject and put together in large envelopes. It is better to have a small carefully selected collection of pictures than an elaborate one in which no discrimination has been exercised.

QUESTIONS

1. What is the theory underlying the use of pictures?
2. What should govern the choice of pictures?
3. What relation have pictures to worship? Give examples.
4. What is the purpose of topical and seasonal pictures?

5. What place have pictures in instruction?
6. How may appreciation of a picture be enriched?
7. Describe the correct placing of a picture.
8. What are the tests of a picture from a child's point of view?
9. What is necessary in the way of time and adult assistance?
10. What will be the result of too many pictures?
11. What personal relations may the children have with pictures in the Primary room?
12. Describe the proper care of pictures.
13. How may small pictures be used and cared for?
14. How would you go about securing a suitable collection of pictures?

LESSON X

THE LESSON PERIOD

The class group.—By the lesson period is meant that part of the session when the children are gathered in groups, each having its own teacher, who uses the lesson material designed for that particular group. This division makes it possible to suit the methods and materials of teaching to that particular age, making the marked distinction that is necessary between the capacity of six-year-old children and those who are eight.

This arrangement also permits closer contact between teacher and pupils, and insures personal attention for each child, not only during the lesson period but in the preparation of the lesson, for it must be continually kept in mind that "we are teaching pupils, not lessons." A lesson that is planned without the life situations of individual pupils in mind will never become a lesson in the true meaning of the word.

This small teaching group also gives each pupil an opportunity for freedom of expression that he would not have if he were one of a larger group. In fact, it is only the children with most initiative, the "forward" children, who express themselves freely in the large group. Moreover, the small group makes it possible for a variety of forms of

expression to be used, thus meeting the needs of various types of children.

Planning the lesson.—It has been said that "in the worship program the pupils acquire attitudes; in the class instruction they acquire knowledge." In general terms this is true, although it is also true that there is the element of instruction related to worship and that definite attitudes and behavior grow out of class instruction.

When the teacher has become familiar with the course of study for the Primary Department and the aims underlying that, she can then see each lesson as a part of that plan. Since these aims are based upon the pupils' needs, she has before her the problem of studying, arranging, and developing the particular lesson material in a way that will accomplish that portion of the aim for which that material was chosen, taking into account, also, the personal variations of the pupils she teaches. This means more than simply following the teachers' quarterly or text-book, although valuable material will be found there. Probably the inexperienced teacher will be most likely to develop right habits of preparation and teaching if she follows this text-book in detail in the beginning, modifying her plan as experience guides her.

One thing is sure—no lesson will ever be taught successfully that is not the result of thoughtful planning on the part of the one who is to teach it. Nothing else produces that real enthusiasm that is absolutely essential to give "carrying power" to an

idea. You cannot share with another what you do not really possess. Let us honestly admit that one reason why children do not learn more in the Primary Department is that their teachers know too little and are not sure of that!

A lesson must be studied thoroughly by the teacher, every detail made clear in her own mind through reference and investigation, and then the carefully selected materials must be planned, organized, and written at least in outline. You may not need to use notes, but you need to make them for the sake of fixing in your own mind the outstanding features of the lesson and the steps toward your aim.

The length of the lesson period.—"The value of distributed, rather than continuous periods of learning, is obviously important in the case of young children, because of the characteristics of their attention. . . . Because of his want of experience and knowledge the child has few associations in connection with any one situation; he sees but few possibilities, . . . nor can he continue to attend to it very long before he comes to the end of his material. If there are other factors which serve as interferences (and there often are)—fatigue, need to inhibit other impulses, physical discomfort—the lack of concentration and the wandering of the attention are both increased."[1]

Our more common observation will reveal the fact that a child's behavior and response during the

[1] *Psychology of Childhood,* Norsworthy and Whitley.

lesson period is a matter of his ability to exercise physical and mental self-control. Investigation has established the fact that "children from five to ten cannot sit motionless for more than one minute and a half."[2] Of course it is not necessary for Primary children to be motionless during the lesson period, but a certain degree of physical self-control is always involved in the class period.

All of the facts make it evident that the thirty or thirty-five minutes allowed for class work in the Primary Department session should either be divided into two parts, separated by other parts of the program, or divided into two parts by a complete change of methods and position. By referring to Lesson V the time schedule for the session will show the two plans. If the passing from class groups to department assembly is easily done, so that not a large amount of time will be lost, the two period plan is better. This is especially the case when the class groups are formed in the same room as the assembly.

The two periods, separated by the general exercises of the department, not only provide for a change of position and interest, but make possible "cross-associations, wider range of relationships, and recall at longer intervals."[3] Thus the ideas and attitudes of worship, the common interests and activities of the department, will enrich the ideas and facts of the lesson period.

[2]Ibid.
[3]Ibid.

When this separation of the lesson period into two parts is not possible, the arrangement of the lesson plan must permit a complete change of position at least once. The children may stand around the table for some part of their work, such as the recitation of their memory verses. The changing of centers of interest is not enough, there must be a physical as well as a mental change.

Sequence of the lesson plan.—This will vary according to the kind of lesson. Starting with this order, we can see how it will be modified: marking pupils' credits, five minutes; recitation or expression, ten minutes; new story, culminating in the memory verse, prayer or other appropriate manner, ten or twelve minutes; and explanation of home work, five minutes. In the two-period plan the first two items will be included in the first period, the last two in the second period. In the one-period plan, the transition or change will be provided for before the new story.

The marking of the pupils' credits can be partially cared for before the session, if the teacher wishes to use the time in that way. The form and method of credits will be discussed more fully in Lesson XIII. It is sufficient to say here that the teacher will be deeply interested in this part of the lesson period and not treat it as a matter of business to be hurried through as rapidly as possible. Treat it seriously, be orderly and systematic, and yet see beyond the mere record, to the child's capacity and achievement.

The recitation or expression period is the time when the children recall former lessons and experiences. It is more than a testing of knowledge; it is the means of fixing and of association. It gives new value to old ideas and makes possible the acquiring of new ones. The methods and forms of expression will be dealt with in the next lesson in this study.

The heart of the lesson period is the story. The method of telling it is the subject of an entire unit in this Teacher-Training Course. At this time we can only study its place in the lesson period. Since it is our purpose to have this story and the truth it embodies carried into the world in which the pupils live, work, and play, it will usually be best to have it come near the close of the period, allowing only enough time for the full development of the idea and the fixing of it in the minds and feeling of the pupils. If the story is told early in the lesson period, its effect is likely to be scattered or marred by too much elaboration, or the introduction of unrelated material. It is deftness and skill we need, not an extended period of time for elaboration. Usually the comments, reiteration, and general talkativeness in which we indulge, tends to weaken the effect of the story. If properly told, it carries its own message better than our efforts of interpretation.

The place of the story, memory verse, and other parts of the lesson plan, will depend upon the particular method being used. In teaching children of Primary age, there are three methods used, chiefly

—the inductive, the deductive, and the review or recall. In the first method we begin with some problem in the pupils' experience and lead them into a fuller knowledge of the situation, which will enable them to reach a conclusion. Sometimes this conclusion is expressed in the memory verse, but we must be careful that we do not substitute a formal statement for the pupils' own thought. "There is very great danger if definitions or generalizations are given ready-made to the children, that they will learn to juggle with words. . . . One can never be quite sure that the child has solved his problem until he finds himself able to state clearly the results of his thinking."[1] It is easily possible for a child to recite memory verses very glibly and yet not understand or mean a word he says. It will quite readily be seen that the meaning which the memory verse has for the pupils will depend upon the development of the lesson which, in turn, depends upon its relation to the pupils' experience. In other words, the inductive method includes (1) the recall of experience; (2) the realization of the problem; (3) the development of new ideas, such as the experiences of others told in story form; (4) the statement of a conclusion reached in the light of these new ideas.

As an illustration we might think of the lesson of trustfulness contained in the story "Peter Bravely Doing His Work." Even these small boys and girls have had experience in choosing between doing the

[1] *A Brief Course in the Teaching Process*, by Strayer.

thing that was right or the thing that would be easiest and most comfortable for them. These experiences can be recalled and discussed; then the story of how one man bravely did what was right in spite of the danger to himself. Perhaps the memory verse, "We must obey God rather than men," will enable the children to express their conviction, but it will be better for the children to express the idea spontaneously in their own words before the formal language of the memory verse is taught.

In the deductive method we begin with a statement and proceed to look at it in the light of experience, our own and that of others, and thus verify the statement. For example, "Blessed are the peacemakers" is a statement which can be made real to the children by having the light of experience shed upon it: the children's experience, Abraham's experience; until they can say indeed, "You *are* happier when you help folks to make up and be kind." They would more often reach these conclusions if they were given suitable opportunities. "Children would do much more thinking if we were only more careful to give them childish problems to solve."[1]

It must not be forgotten that there are lessons in which the aim is one of appreciation rather than conduct, and there are occasions when the spiritual value of the lesson would be decreased rather than deepened through any statement made by the children.

There is also the review or recall lesson, and in

[1] *A Brief Course in the Teaching Process*, by Strayer.

that case the lesson plan does not include a new story, but the two periods are given to expression or recitation.

The lesson picture may be used at various places, according to the kind of picture and lesson plan. The picture for the preceding Sunday may be shown in connection with the period of expression or recitation, for the purpose of recalling the former story. The picture for the lesson of the day will most often be used at the conclusion of the new story, thus deepening the impression that has been made. Sometimes it may be used before the new story, especially if its character is such that it will tend to make clear the setting and details. But if the picture contains any essential event in the story, it should not be used at the beginning, for it would create confusion. Occasionally, but very rarely, there is a picture which may be used in the process of telling a story. "The Arrival of the Shepherds," by Lerolle, is such a picture, and might suitably be introduced when that point in the story is reached. In any of these instances the picture associated with the lesson, old or new, should not be in evidence until the time it is to be used.

Handwork which is used for the purpose of illustrating the story may also be used following the story, although a great deal of care must be exercised in this. The mere tracing or coloring or cutting out a design has little educational value. A child may follow the outline with a fair degree of accuracy and not see any meaning in what he does

or any connection with the lesson he is supposed to illustrate. Occasionally after a story has been told a small picture related to it may be given to each child, to be mounted and taken home. A pattern may be used in the same way, provided it is intelligently as well as spiritually related to the lesson. Handwork which is for the purpose of self-expression should not immediately follow the story it is intended to express. The value of a story is decreased if the pupils are called upon to immediately express it either by retelling or in handwork. "When seed is planted in the ground it must be let alone and given time to grow."

If the circumstances are at all favorable, a brief prayer by the teacher may be offered in the class group. Sometimes when old stories and experiences have been recalled, it is very natural to thank the heavenly Father for his goodness. Frequently the new story will stimulate the same desire. Or, perhaps, we feel the need of asking him to help us do the things that the story has made us wish to do. The informality and close contact of the class group make prayer very real and definite.

The last three or five minutes of the lesson period should be given to a clear assignment of whatever you wish the pupils to do during the week. There is a general feeling of dissatisfaction with the amount and kind of home work done. No small amount of this is due to our lack of definiteness in assigning, perhaps even in knowing what we wish to have done. The "home work" for the younger pupils

may be very simple indeed and may consist of asking some one to read the story to them and to help them learn the memory verse. The older pupils may have some simple handwork, and the eight-year-old children will read their own story. Of course the element of home coöperation is an important factor which will be studied later in this course; but the first essential is to create an interest on the part of the children and the desire to do it.

Usually this home work centers in the pupil's paper and any material related to that. Each week the teacher should secure from the secretary's desk or cabinet, when she comes in, the papers to be given that day. This paper will contain the story and memory verse for that day's lessons, not for the next Sunday. At the same time the secretary should provide the teacher with a copy of the paper for the next Sunday so that she may become familiar with the material in advance of the children, doing whatever they are to be asked to do. The papers should be kept out of the way until the last part of the lesson period. When they are given to the pupils, the teacher should call attention to the story, picture, verse, and any suggestions that may be there. She can do this intelligently and in an interesting way only when she has previously become familiar with every detail. It is an excellent plan and a very practical one to provide the children with a book cover to be used in carrying the papers back and forth. Each week the new paper is added, the children themselves being able to do this, particularly if brass paper fasteners are used, as these

are easily opened and the new paper inserted. A manila envelope is an aid in keeping the book clean. This method attaches importance to the paper, which will be reflected in the pupils' attitude. Children of Primary age delight in reaching the stage in their public school work when they "have a book."

Thus a wide range of materials and methods must be taken into account in planning a lesson. The teaching process becomes much more interesting to the teacher and worth while to the pupils, when the lesson period is carefully planned.

QUESTIONS

1. What is the advantage of the small group for teaching purposes?
2. Describe the process of lesson planning.
3. What shall determine the length of the lesson period?
4. How may it be divided and what principles are involved?
5. What enters into the lesson period and in what order?
6. Where should the story come in the lesson period?
7. Describe the inductive method of developing the lesson truth.
8. Give an illustration of the deductive process.
9. Name two other kinds of lessons.
10. When may the lesson picture be used and what will determine its place?
11. What kind of handwork may follow the lesson story? What kind should not and why?
12. How may prayer enter into the lesson period?

ASSIGNMENT FOR OBSERVATION

Your observation work up to this time has been concerned with department administration and relationships. You are now to begin a first-hand study of the class group and of teaching methods. Following this lesson on "The Lesson Period," prepare observation sheets in the same manner as used in connection with Lessons II, V, and VIII. This first observation of class work will deal only with the general plan and conditions. Plan to observe the same class in connection with the next assignment also. Remember that you are not to use your blank or any paper and pencil while you are present with the class you are observing. Write your findings out fully very soon after you have finished your observation.

1. How many pupils were in the class you observed? Boys or girls? Age?

2. Under what conditions was the class work done? Give size of space, whether it was a separate room or a screened space. Was there a table and suitable chairs? What working materials did the teacher have? The pupils?

3. Were teacher and pupils together before the session?

4. How long was the class period?

5. Write out the order of proceeding, giving a general outline of the lesson as taught.

6. Was the method inductive, deductive, or review? What steps indicated this?

7. When did the children show greatest interest? How did they give evidence of this?

8. When did they show the least interest?

9. Was any of the time wasted?

10. What share did the children have in the lesson development?
11. What do you think was accomplished?
12. How were the papers given to the pupils?
13. Were the children given any assignment or suggestion of outside work?

LESSON XI

LESSON EXPRESSION

There are three forms of lesson expression: oral, which includes retold stories, answers to questions, informal conversation; manual, which includes handwork and the handling of objects and pictures; conduct, both in the session and in the home, school and play life.

In the lesson period.—In Lesson IX we studied a general outline of the lesson period, which, however, may be modified and changed to suit the type of lesson or the pupils' interests. Usually there will be a period of expression or recitation, and this part of the lesson period should be as carefully planned by the teacher as the story or anything that she herself is to do. Perhaps the pupils' response will make it wise to change the form of expression that had been planned, but the time and thought necessary to make the plan will have been well spent, for it will enable the teacher to measure and test the capacity and interests of the pupils.

In making the lesson plan, the teacher will ask herself: "What essential things out of the last lesson or group of lessons should be recalled?" "What form of expression will offer the children the best means of recalling them?" "What response can be reasonably expected?" The answer to these three questions will determine the plan for the recitation portion of the lesson period.

Oral expression.—This is the form of expression used most extensively in religious education, and the wisdom of this is open to question. Perhaps it is due to this widespread practice that religion has sometimes become too much a matter of what one says rather than what one does. The Christian world is coming to realize more fully the meaning of Christ when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Perhaps the best form of oral expression is the retold story, for that usually has completeness and reveals the child's ideas and real attitude. But the motive for retelling must not be that of mere repetition for the sake of seeing if the child knows the story. It should be retold for the pleasure and satisfaction of hearing it again, or "for Mary, who was not here last week," or for the sake of something special which you wish the children to note.

A certain degree of accuracy in the details of a story should be required. Children of this age are interested in the names of things and persons. The teacher should be clear and accurate in her own story-telling and correct the children's mistakes when they occur. If Jacob is the man in the story, he should not be referred to as "the man" or some times confused with Joseph or some other person about whom the children have heard. Stories should not be burdened with too many names of places and persons, but those that are necessary

should be correctly used by both teacher and pupils. Of course the events of the story should be accurately retold by the children, but we must be careful that we do not insist upon a parrotlike repetition, which reproduces the letter of the story but kills the spirit. Sometimes the child's own descriptions and interpretation of events will reveal the heart of that story's message to him.

It is usually best to allow a child to complete the story he is telling and then talk over the errors with him, and with the rest of the class. Sometimes the mistakes in names should be corrected when they are made, and occasionally the child's conception of the story is entirely wrong, in which case he should be courteously stopped and some other child allowed to tell the story.

It is impossible for each child to retell a story every Sunday, but in the course of three months each one may have an opportunity, if the pre-session period is sometimes used in this way. Care must be exercised that the bright, free-spoken child does not monopolize this form of expression, for the quiet, reserved child needs this development.

Free and spontaneous conversation is another form of oral expression. In this way the children may recall experiences, express opinions, and informally talk about things in which they are interested. Sometimes we call this "interruptions" but the true teacher is the one who can see behind the thing the child says to the association of ideas which prompted it. She understands and sympathizes, and

skillfully adjusts her lesson plan. If informal conversation is the method of expression the teacher decides to use in a lesson period, great care must be used in securing it from the children. Emulation is a dangerous factor to be introduced and soon becomes bragging. Children like to produce effects and astonishment. This causes them to be inaccurate and to tell things that did not actually occur. It is said that this inaccuracy is also due to "length of time elapsing between the occurrence and the number of times the incident has been described."[1] Another cause is the "excessive suggestibility" of children. The children stimulate each other, and marvelous experiences are related. This is due to the nature of the child and must not lead us to underestimate his sincerity. We can safeguard the situation by ignoring things told for effect, and suggesting lines of conversation that do not encourage boastfulness. Examples of this cannot be given in a text-book. Real children and situations will give ample opportunity for testing this principle.

Answering questions is the time-honored form of oral expression from the days of the "infant class" to the present. It is the poorest way to find out what a child really knows or thinks. "The danger of using questions with young children to get at the truth of an occurrence is evident; every question contains a suggestion; and * * * when the children are so suggestible it is almost impossible for them to withstand the force of the suggestion offered."

[1] *Psychology of Childhood*, Norsworthy and Whitley.

Other kinds of questions which do not contain suggestions must be used with great care. Questions which can be answered by "Yes" or "No" are nearly always valueless. Fact questions, such as, "Who was our lesson about?" "Where did Moses go then?" do not aid in the development of a lesson. Questions which call forth whole ideas may be used in lesson expression, but even these should be used in moderation. They have the largest usefulness in review lessons. As in the case of recalling the story "The Children's Praise Song," a question such as "How did the children make Jesus' heart glad one day when he was on earth?" would naturally bring forth a brief account of the incident. If a child answers a question thoughtlessly, ask it again, or approach it from a slightly different point of view. Sometimes our questions are not clear. "We must also remember that the inability of children to keep their attention to the point in question, is illustrated by their tendency to take the first idea that offers itself irrespective of its bearing on the problem."[1] Who is not familiar with the famous Sunday school answer, "Be good"? This does not mean that we are not to use questions, but that we will be very careful in our choice and use of them. We will certainly not feel satisfied with the results of our teaching merely because the pupils are able to answer certain questions.

The recalling of memory verses may also be an excellent form of oral expression, provided they are

[1] *Psychology of Childhood*, Norsworthy and Whitley.

related in the pupil's mind and response to some actual experience or feeling. To recite "What time I am afraid I will put my trust in thee" may be simply a repetition of words, or it may express the pupil's real attitude when recalled in connection with an experience. This depends upon the teacher's way of calling for the verse. To ask for last Sunday's memory verse is mechanical; to ask for the verse that tells us what to do when we are alone, or in the dark, will relate the verse to life.

Handwork.—"A child will probably forget what he hears; he may forget what he has seen; but he will not forget what he has done." When we have brought to bear upon any idea the use of eyes, ears, and hands, with the mind and feelings centered upon the doing of some definite piece of work, we have woven that idea into the very fiber of the child's life.

We must also take into account the temperaments of various children. Every group will have some who are the "doing" kind, and others who are the "telling" sort. The latter will invariably and naturally express in language the things they see, or hear, or think. How their eyes sparkle and their words fall over each other! Or, perhaps, they are wordy, inclined to be prosy, and given to long-drawn-out accounts. But talk they will, if given the slightest opportunity. On the other hand, the "doing" child does not easily express himself in words. He reproduces in play and work the ideas that come to him; in other words, activity is his

way of expression. If we provide opportunities for only one kind of expression, we will not be giving this type of child a fair chance of expression. Not only is this true, but the "telling" child needs to be helped into other forms of expression, that his ideas and disposition may have a fuller development; as the "doing" child in turn needs to be stimulated into an ability to tell what he knows and feels.

Handwork in the Primary Department must be very simple. Free-hand drawing, paper-tearing and folding, the choice and arrangement of pictures are examples of the forms that may be used. For example, after the children of a certain class have had a number of stories of "God's Good Gifts" they may be given an opportunity in a later lesson period to express this idea in terms of experience. The teacher may give to each child a piece of paper about six by eight inches in size on which the memory verse "Every good gift and every perfect gift is from above," has been written. Even six-year-old children who cannot read appreciate having in written or printed form copies of statements with which they are familiar. After the verse has been recalled and talked about informally, place before the children a number of pictures of things in their everyday experiences, such as food, clothing, homes. These may be found in large quantities in any magazine. Each child may choose one picture to illustrate the verse, pasting this on the paper given him; or these pictures may be pasted in a scrapbook or upon a sheet of mounting paper, the whole class

working together to produce the finished page or poster. Thus the valuable element of coöperation is introduced.

Sometimes the children may be given drawing paper and pencils, and may "tell the story with a picture instead of with your lips." It is usually better to have the children reproduce in their drawing some relationship of the lesson to everyday life rather than a fact from the lesson material. In expressing the lesson, "Joseph's Care for His Father," it would be better to have the children reproduce in handwork something that they themselves can do for their fathers rather than to attempt a reproduction of any of the details of the story. In expressing the lesson, "Keeping the Lord's Day," the children may by paper-tearing or folding express in concrete form the things they do on that day: the church, the book they read to little brother, the flower they took to a sick friend. These paper objects may be pasted on gray or brown mounting paper. The writing of memory verses or stories as a means of expression by eight-year-old children depends upon their degree of skill. If they are still in that stage of development when their minds must be occupied with the process of writing, the actual forming of the letters, it is a hindrance to expression. The mind must be free to think or the pupil cannot use writing to express thought.

In any of these kinds of handwork do not give the pupils paper that is too small. They have not yet the control of muscles necessary to finer movements

and adjustments. Six by nine inches is the smallest size that should be used for drawing, tearing, or cutting.

In all handwork that is to serve as a means of self-expression, there must be freedom of choice. Patterns and designs that are prepared or dictated by the teacher are not expression for the pupil.

This freedom of choice in lesson expression involves originality, of which some children do not have a large degree. If a child chooses to do what some other child in the group has done, this may be the extent of his capacity for choice and originality. He should be encouraged in all his work, special approval being given to any evidence of his own thought expressed in his work.

It is not art we are striving for, but the expression of an idea. Therefore the pupils' handwork should not be used to decorate the room or kept for future use. Children of this age develop rapidly and imagine that they progress even faster than they do. A child of seven who saw a piece of work he had done six weeks before, said: "Pooh, that old thing! I did that when I was just a baby!"

There is, however, a form of handwork which is decorative, and which is also expression. Making a Christmas or Easter booklet for a mother or a friend, or some design to be used in making the room beautiful, is a means of expressing love and the desire to serve. Such handwork can usually be done to best advantage in the pre-session period. However, in the expression of lessons of love and service for

God's house, or for our friends, or for strangers, these decorative objects may be a means of self-expression.

But freedom in choice and form of expression does not mean that the teacher will make no suggestions. In fact, the pupil "should know very definitely what he is to look for or to do if results worth while are to be obtained."[1] The teacher should be very clear and definite in her suggestions to the pupils. "You may draw pictures of things you saw on the way to church this morning that show us the heavenly Father's love and power," will tell the pupils what they are to do and yet permit freedom of expression.

Materials must be given to the children without confusion. Pencils, papers, and other things to be used should be ready in the teacher's box of materials, and the orderly passing of such things will be directed by her.

Not every lesson can be expressed in handwork. When the events are to produce awe and wonder, or when simple appreciation is the aim, handwork will be more likely to hinder than help. When any child refuses to participate in handwork do not force him to do so. The results would certainly not be self-expression for him. If such a refusal is due to a lack of coöperation, ignore it; if it is due to an inability on the part of the child, give him additional help; if it is a case of absolute dislike of the work, give him an opportunity for some other form of expression.

[1] *Psychology of Childhood,* Norsworthy and Whitley.

Expression in conduct.—All other forms of expression are merely steps in the direction of this ideal. Retelling or recalling stories and memory verses, conversation, relating experiences, handwork,—all these simply deepen his feeling until they result in conduct. There are opportunities for this form of expression in the Sunday session, in the child's relationships with teachers, other children and his behavior in God's house. (Refer to Lesson III on "The Child in the Room.") But the larger part of this conduct will occur in school, home, and play relationships. We must have a clear idea of a standard of conduct for a Primary child and the actual situation in which he finds himself. This will be the subject of our next study.

QUESTIONS

1. Name the forms of lesson expression and what they include.
2. What will determine the form used in a lesson?
3. Describe the retold story method as to motive, accuracy, and other elements.
4. How may informal conversation be used as a means of lesson expression? How may it be directed and safeguarded?
5. What are the dangers of the question method of securing expression? How may it be used?
6. Why has handwork a place in lesson expression?
7. What kinds may be used?
8. What place has choice, originality, imitation?
9. What limitations are there to the use of handwork?
10. What relation have these forms of expression to conduct?

ASSIGNMENT FOR OBSERVATION

This is a continuation of the observation of the class group which you began following the last lesson. Visit the same group unless there is some very good reason why it would be more profitable to observe another. Follow the same plan in the preparation of your blank and in writing your findings soon after the observation. You will notice that the numbers continue those for the last lesson.

14. What form of expression was used?

15. How was it introduced by the teacher?

16. What was the motive suggested?

17. Describe the participation of the children.

18. If a retold story is given, note its completeness, accuracy, and the evident attitude of the child.

19. If there was informal conversation, note the value of what the child said (in relation to the subject in question) and whether or not there seemed to be a tendency to boast.

20. If the question method was used, what kind of answers did the children give? Was the question worth while?

21. How was the memory verse recalled?

22. If there was handwork, state what kind, how much freedom the child had, and whether he was interested in the process or in the idea.

23. What indication was there, or suggestion, that the lesson would result in any specific conduct or service on the part of the child?

24. What improvement in the form of lesson material or in the manner of using it would you suggest?

LESSON XII

THE CHILD DURING THE WEEK

"Religion is not a matter of churchgoing, listening to prayers, and sermons; these are the privileges of a religious life; but religion itself is the spirit that permeates these things and projects itself into life."

Misunderstanding.—Everywhere about us there are evidences of the fact that grown people commonly misunderstand children with whom they have frequent and even daily contact. The fact of the matter is that a great many children do not expect to be understood. By the time they are six or seven years old they have accepted with a certain philosophical calm the fact that the ways of grown-ups are past understanding and the wisest thing is to keep from arousing either their curiosity or their wrath. Of course, there are many instances of real companionship between adults and children and the child who is thus understood grows naturally and beautifully as a flower unfolds in the light of the sun.

In our busy workaday lives we do not take the time for thought that will enable us to really see and know what is happening in the child's world. Have you never surprised that look in a child's face which showed clearly that we did not understand the situation in the case where we were bestowing

our commendation or administering a reproof? If they were given to that kind of humorous appreciation, children would often laugh in their small sleeves at the misplaced approval we give, and they are often justified in resentment at our unjust disapproval. As it is, they simply wonder. Aside from the need of understanding when critical relationships arise, there is a vast need for understanding the everyday experiences of boys and girls if we are to teach them or help them.

In relation to our teaching.—If we will review even casually the process of planning and teaching a lesson it will become very evident that every step of the way we must be thoroughly familiar with the week-day lives of the individual children that we teach. It is not enough to know the characteristics common to children of this age. We must know the particular combination of characteristics which each child has and the environment in which he lives, works, and plays. If our teaching sounds far away and indefinite, if we are given to generalizations, the pupils soon know that we do not really understand, and they do not take seriously the things we say.

Let us see the points at which this knowledge of the pupils' lives is essential. Within the aim for a group of lessons there is an aim for each particular lesson; but, further than that, within the aim for the lesson there is a specific aim which the teacher has in mind when planning a lesson. The needs of her own group of children should be before her So, in the choice of a lesson aim we must know the

experiences as well as the characteristics out of which these needs grow. Next, in planning the story itself, our points of emphasis and the things we elaborate depend upon the background of experience that the children have. Again, if we are to use any comparison or illustrations at any time in the lesson, we must be sure of the vocabulary of the pupils and the objects with which they are familiar. Our choice of handwork will depend upon the interest and ability of the pupils. Last and most important, any suggestions we may make as to week day activities or expression in conduct, will depend entirely upon our knowledge of the situations in which the pupil must carry out these things. We cannot teach the Bible lesson of trustworthiness unless we know the opportunities that the pupils have for being true to trust.

What we must know.—First of all, we must know each child's home. We must know his mother, her attitude toward the child, whether she does the work of the household or has servants to do it, what her interests are outside of the home, whether it is a home in which strict economy must be practiced or one in which there is extravagance. If there is no mother, we must know who is in her place. The manners, the customs, the form of discipline, the harsh voice or gracious speech—all these will help us to understand the child's disposition and attitude.

We must know the father's occupation; his interests aside from making a living; his attitude toward

the child, whether one of leniency or interference or companionship.

We should know what other people are in the home; if there is a grandmother, an aunt or some other relative, the ages of the other children if there are any.

We need to know the interests around which the home centers; what books and periodicals are to be found there; if there is music of any kind in the home, or games; what play equipment the child has.

As regards the child's life in the public school we need to know his teacher personally; what grade he is in, whether he is where he belongs according to age or is above or below grade; what he likes best in school; the subjects in which he excels and those in which he is poor; his relationship with other children; his outstanding characteristics in the opinion of his teacher.

His play is that part of his life in which he is freest to do as he wishes. It is, therefore, the place in which he is most likely to express his real attitudes and desires. For this reason it is the greatest test as well as the greatest opportunity for the expression of his religious life. The way in which the child plays reveals his true character better than his behavior in church!

Concerning his play life we should know whether he plays with children his own age or with those who are older or younger. If he plays with those who are older, this may account for a certain lack of initiative; if he plays with those who are younger,

it is quite natural for him to become "bossy" and later develop into a bully, unless he is directed into generous, kindly relationships. We need to know the games the children play in their neighborhood groups and on the school playground. By the time the children have reached the Primary age, each one has established a certain reputation for fairness, cheating, pouting, ingenuity, determination, or resourcefulness. This we must know, or we do not know the individual child. We need to know the places of commercialized amusements to which the children go, the kind of "movies" they frequent, and the range of their activities, whether they are limited to the immediate neighborhood or include a wider field.

Methods of investigation.—The task of finding these things is not as difficult as it might seem. The process will be something like this: (1) know what we wish to find out; (2) call in the home and make the acquaintance of the mother; (3) engage in friendly, informal conversation with the child; (4) talk with the child's public-school teacher or, better still, visit his public-school grade; (5) become familiar with the community in which the child lives; (6) keep a simple but accurate record of our investigation.

A standard of conduct.—In setting up a standard for the Primary Department it was agreed that "the standard for the Primary Department is that which is possible for a child to become during the

years of six, seven, and eight. What the child becomes manifests itself in conduct.

"1. Love, trust, reverence, and obedience to God the Father and Jesus Christ the Saviour.

"2. Recognition of the heavenly Father in daily life.

"3. Love for God through worship.

"4. Love and reverence for God's book, God's day, and God's house.

"5. Increasing power to act in response to ever-enlarging ideas of what is right and desirable.

"6. Increasing spirit of obedience and helpfulness.

"7. Increasing power to give love and forget self in social relations."

Typical situations.—This standard is valuable to us only when we can interpret it in terms of a child's life. When we have become familiar with the facts concerning a child's home, school, and play life it is not difficult for us to think ourselves into his experiences and to look at things from his point of view.

Referring to the second point in the Standard of Conduct given above, the child whose home is one of comfort and well-being may be expected as a result of his religious instruction to speak very naturally of his heavenly Father. When this child has come home from school, played outdoors strenuously, comes in to his supper, prepared for him and suited to make him well and strong; when he has books and games for his amusement in the evening and a father who spends some time with him, he

should be able to express in his own childish way his appreciation of these good gifts from the heavenly Father.

These children are growing old enough to do errands in which they remember several items, go and return quickly, and can be trusted in a number of different contingencies. Sometimes this will mean some sacrifice of their own desires, and children are often inclined to impatience and disobedience under these circumstances. If we are to measure up to point six in the Standard of Conduct, we must use such materials and methods, and know the child so well, that we can stimulate this "increasing spirit of obedience and helpfulness."

The matter of "forgetting self in social relations" is no small thing for a Primary child to achieve. The little girl who is playing "house" with other children finds it hard to share her dolls and dishes and other playthings with the child who has little. Her religious teaching must help her to do this or it cannot become really effective in her life.

QUESTIONS

1. What degree of understanding usually exists between children and grown people?
2. At what points in our lesson planning and teaching do we need to know the week-day experiences of the children?
3. What must we know about the child's home and his parents?
4. What should we know concerning his life in the public school?
5. What should we know concerning his play life?

6. What methods of investigation shall we use?
7. What is a reasonable standard of conduct for children of Primary age?
8. Give several typical situations (not those in the book) in which the conduct of a child may show the result of religious teaching.

ASSIGNMENT FOR OBSERVATION

Prepare your own list of questions based upon the points discussed in this lesson. You will discover that there are twelve questions concerning the child's home and parents, seven concerning his public school life, and six concerning his play life. Investigate and report upon at least one child and as many more as you can.

LESSON XIII

RECORDS, CREDITS AND RECOGNITION

It is the custom to make out and read a report every Sunday in the general school assembly. This report is intended to inform and stimulate those who hear it; to cause satisfaction if the report is good and alarm if it is poor. Such a report deals with totals and the "average of two-hundred and fifty for the month" which seems such a fine report in a certain school, but does not take into account the fact that it was not the same two hundred and fifty each week. Very often these figures are never used in any way except for the report on Sunday, in which case the precious time of the Sunday session, the energy of teachers and officers, and a lot of good paper and ink, have been used to very little purpose. We cannot measure the success of our school by the number of people who attend it. If our work is poor, the larger the number, the greater the failure. We are teaching individuals and must be willing to test our work by the kind of personalities developed by the children we have taught.

Reduced to the fundamental reason, our keeping of records is for the purpose of tracing irregularity in attendance, so that the cause may be investigated and a remedy found. The astounding fact that more than half the number of children who attend Protestant Sunday schools are present less than half of the

time has been revealed by surveys, and ought to arouse teachers and officers to intelligent activity. Campaigns to increase numbers will not solve the problem. Good teaching, attractive environment, well-kept records followed up systematically will slowly but certainly get results.

Records and their use.—There are at least two kinds of records: the permanent enrollment file and the current records. We must not forget that the Primary Department is part of the whole school. Its officers and teachers must coöperate in the plans and the work of the school. At the same time we must take into account the limitations of Primary children and not attempt to keep records of things which they are incapable of doing or which would not be of value. For example, if it is the policy of the school to keep a record of Bibles brought, this item must be omitted in the Primary records, for, since the children are unable to read it, it would result in their getting the idea that there was merit in the mere carrying of a Bible. In other words, the records must be graded.

Enrollment.—Every child who becomes a member of the Primary Department should be enrolled in a permanent file of the school. This enrollment card should include the full name of the child, the parents' names, the address, the telephone number, the child's birthday and exact age, and any other information desired. It is sometimes best to have this enrolling done in the general office of the school if there is one. When this is done a duplicate card

should be sent to the Primary Department secretary. It is usually best to enroll a child when he has been present three Sundays in succession. There are, of course, exceptions which it would be foolish to ignore, as in the case of a family whose relation to the church and the school is established without question as soon as they move into the community and present themselves at the school. For the sake of placing the child in the right class it is also well to have a tentative enrollment made out the first Sunday, to be put in the permanent file when the child has been present three Sundays. There are also circumstances in which it is best for the enrollment to be made in the department by the department secretary, a duplicate card being sent to the enrolling officer of the school. This plan should be followed when the office or the desk of the enrolling officer of the school is not easily accessible, or when the enrolling officer has other duties which prevent his being in his place to enroll pupils before and during the early part of the session.

This enrollment file should be kept up to date, adding such information as change of address, or promotion into a new class or department. In the case of removals the card should be taken out of the regular file and placed in another for future reference. If the permanent enrollment file is arranged alphabetically and by families, it will be possible for the department superintendent, the general officer of the school, or the pastor to become familiar

with the relations existing between any home and the church.

The teachers and officers of the Primary Department should coöperate with the officer in charge of this general enrollment file, for it can only be of service when it is kept up to date.

The child's record.—We are so accustomed to thinking of records from the point of view of the school that we often overlook their value in the child's development. Since we are teaching individuals and are interested in their spiritual development we must have some way of measuring their progress. Moreover, there must be some common understanding between pupils and teachers as to what is expected. "Children in their learning seldom have more than a very indefinite feeling that, of course, they are supposed to do better; and this is true often because they do not know when they improve or how much. The change of the attainment of children in any given task is remarkable when conditions are so arranged that attention is focused on the improvement."[1] There are certain phases of the teacher's aim which cannot be shared by the pupils, but we can be far more definite than we usually are in the requirements for the children. A small grade or credit card upon which the children are marked each week for their being present, on time, making an offering, having done their home work and knowing the memory verse, will set up a simple standard of attainment which the children

[1] *Psychology of Childhood*, Norsworthy and Whitley.

can understand. It is true that these are not the aim of our religious teaching which can only be stated in terms of character and personality. We strive to produce kindly, helpful, obedient, loving personalities, children who wish to please their heavenly Father. The moment we state these aims directly to the children and begin to measure kindness, helpfulness, and other good deeds we create a sort of smug self-righteousness that defeats our purpose. These desirable characteristics will be a by-product of the simple things we include in the credit card. The teacher's aims are in terms of conduct and must be based upon the child's experiences and his nature. The standard of attainment which we place before the child is a means of realizing this spiritual aim.

In a credit card such as the one suggested above a credit value may be given to each of these points, either an equal value of credit for each one or such division as may seem best in view of the needs and tendencies of the children in the community. It has been found that children understand and respond to numerical credits more than letters or words; that is, they appreciate and strive for a mark of 100 rather than an "E," or "Excellent."

The question may be raised as to the danger of such a credit card being used as an end rather than a recognition of work done. In fact, we are justified in using it as an incentive, because the children we teach are in that period of development in which incentives are necessary. The form of incentives

will change in later years, but some form of incentive we always need. Teachers everywhere who have used some form of credit card in the Primary Department will testify to the children's enthusiastic response, their satisfaction in reaching the standard set for them which, in turn, produces the desire for further achievement.

The child should feel that this is indeed his own card, that it will be his to take home, and that his standing in the department depends upon the record that he makes.

The teacher's record.—If the teacher marks these credit cards before the session or at the beginning of the class period each Sunday, she is able to watch the progress of each pupil. This will guide her in emphasizing and strengthening certain phases of her work. For example, if one child is failing in his memory work, he will need special attention; but if all the children are failing in this point, she will need to use some other method in developing the memory verses.

Irregularity of attendance and tardiness will also show up as individual problems to be dealt with rather than merely as class totals. Perhaps absent pupils are looked up by some department officer, in which case the list of absentees may be given by the teacher to that person. It is a very good plan to have the first absence investigated by the teacher; if she is unable to discover the cause or to find a remedy, she may report it to the department secretary or superintendent; if the absence continues, the

matter should be reported to some school officer such as the absentee secretary or church visitor.

For the parents.—This credit card, covering a period of three months, should be sent to the parents, that they may see the facts concerning the child's record. If this is accompanied by a letter, signed by the teacher, bearing her address and telephone number and reminding them that she will be glad to talk over any questions with them, a very wholesome home and church coöperation will often develop. The parents have a right to know what is expected of their children and what progress they are making.

Permanent records.—Before these credit cards are sent home the totals of each item, namely the number of Sundays present, the number on time, the offerings, the number of weeks in which home work was done and the memory verses learned, should be placed on the permanent records. This permanent record should provide a place for the credits of the child during the entire time he is in the department. This will allow comparison. It should be kept by the department secretary but available for reference by the teachers and department superintendent.

Recognition.—Children enjoy working for results which are not too remote, and it is sometimes best to recognize each week the children who make a grade of 100 or of at least 80. If these children stand for recognition or if their names are put on the blackboard, it will be sufficient honor. Who is there, young or old, who does not like a wee bit of

appreciation for work well done? Pupils who make high grades may be recognized at the end of the quarter in some distinctive way, such as the special honor roll. These credits week by week and year by year should be taken into account in the pupils' standing at promotion time. It is right and fair that some distinction should be made between the children who have tried to do their work well and those who have never made the necessary effort.

The method of giving credit and recognition may vary, but the principle of having some standard of attainment, and some form of recognition, must be followed.

QUESTIONS

1. What is the situation in regard to records in your school?
2. What two kinds of records are there?
3. What relation to the rest of the school has the Primary Department?
4. How should the enrollment be made and what should it consist of?
5. What is the child's attitude toward cards or credits?
6. What points may be included in these credits?
7. What use shall the teacher make of the records?
8. How may they be used in establishing home co-operation?
9. What permanent record should there be?
10. What form of recognition may be given?

LESSON XIV

STANDARDS FOR PROMOTION

The significance of Promotion Day.—To whom does Promotion Day belong? Without doubt, it has relation to the administration of the school, for it is a systematic way of keeping the school graded and transferring the pupils from one group to another. Some of us can remember when we were children that the only way to go from one class into an older one was to decide within your own heart that you were big enough and to transfer yourself some Sunday morning when no one was paying any particular attention. But a plan of promotion enables the officers of the school to care for this matter in an orderly way. However, Promotion Day does not belong to the school alone. Unquestionably, it also provides a way by which the school may show the parents and the community what the children are accomplishing, and no small amount of credit is reflected upon the teachers. But Promotion Day does not belong to either parents or teachers.

It is the child's own day which enables him to feel and know that he is making progress, that he is getting on, and that certain things have been achieved. He knows that he is getting older and it is gratifying to him to know that the school recognizes this fact. He will also find satisfaction in

sharing with his parents and friends some of the new knowledge and ability that he has gained.

The credit that is reflected upon the school and its teachers, the information which comes to the parents in the community, are incidental results which will come naturally. In all our plans we must remember that it is the child's day and the effect upon him is our first consideration.

The basis of promotion.—Not by years nor by knowledge can we measure a child's readiness for promotion. It is a matter of spiritual development; but years and knowledge will effect this in various ways and we cannot determine a child's stage of development without taking into account his experience and his knowledge. Referring to the plan of organization treated in Lesson I, we will usually promote the children from one grade to another on the Promotion Day nearest the birthday designated. This will mean that the children will pass from the first to the second grade at about seven years of age, from the second to the third at about eight, and from the third grade to the Junior Department at about nine years of age, this age grading being modified by the pupil's public school grade and such other modification as the child's capacity may indicate.

His recognition at promotion time should be based upon more than memory work. His faithfulness, his week-by-week home work, and memory verses should all be taken into account. Many children of the plodding type are not particularly

showy on special occasions and yet they deserve recognition for what they have done. If some system of credits, such as that suggested in Lesson XIII, has been used, the basis of recognition is readily seen. For instance, an honor seal may be placed upon the promotion card or certificate of the child who has made a grade of 80 per cent or more, while a special honor seal may be given for a grade of 90 per cent or more. These children should be recognized in some special way at promotion time. If reports have been sent home regularly, no objection can be made to this special recognition, for both pupils and parents have known the requirements. It is a better plan to connect in this way the weekly work with Promotion Day than to carry out each plan independent of the other.

Memory requirements.—As a means of reaching the spiritual standards of attitude and behavior on the part of the children, we have a certain body of material consisting of stories, verses, songs, and other related things. All of this influences the child's mind and heart but not all of it will be remembered, at least in its exact form. Some of it should be, and through our memory requirements for the various years we may recall and fix those things which we wish to have remain permanently in the child's fund of knowledge.

There is a certain danger in lists of memory requirements, for in our endeavor to have the children learn these things we sometimes teach them in an unrelated way, out of connection with the lessons of

which they are a part. For example, the twenty-third psalm very naturally comes in connection with the lessons of David. In fact, it loses a large part of its significance unless it is taught in this connection. The Lord's Prayer comes naturally in connection with the lesson "Jesus Teaching How to Pray," and the children will be far less likely to merely say the words if they are first associated with that narrative, for there will always be clustered around them the beauty of that occasion.

Therefore, if we are to have a list of memory requirements, let us write at the top of it these words, "Never teach an unrelated truth." It would be better for each group of teachers, together with the department superintendent, to make out their own list of requirements. Secure an outline of the entire Primary lesson course. This will sometimes be found in the back of the quarterly or teacher's textbook; or it can be obtained from the publishing house in the form of a printed outline or prospectus. There is very great value in having the entire course before us, for only in this way can we grasp the significance of the complete list of themes, stories, and memory verses. With the outline of the entire course in hand, study it carefully with a view to selecting those things which you think should be the permanent possession of the children. Your choice will be determined by the children's daily needs; such as the verse "Be ye kind one to another, tender-hearted, forgiving each other." Underscore the stories and memory verses which you select

and then write in the margin of this outline the titles of the songs and other related material which should be included in the list of requirements. Such an outline made early in the year will make clear to the teacher what she is expected to accomplish. It will guide in the planning of the recitation or expression part of the lesson periods, so that this material will be recalled and emphasized in the process of the year's work. No rehearsing or practicing should be necessary for Promotion Day. The children are made ready for it week by week, and in a cumulative way the memory requirements are attained.

When such a process is followed the list of requirements will probably be something like this:

First year—

Six or eight of the lesson stories.
Ten or twelve of the memory verses.
A child's hymn such as "Away in a Manger" or "How Strong and Sweet My Father's Care!"

Second year—

About the same number of stories and verses as in the first year.
Psalm 100.
Luke 2:8-14.
A temperance song or verse.
Songs: "I think when I read that sweet story of old" or "Tell me the story of Jesus."
A review of the selected portions of the first year requirements.

Third year—

Selected stories and verses from the third-year lessons.
Psalm 23.
The Lord's Prayer.
John 3:16.
A New Commandment. John 13:34.
Songs and Hymns: selected from those that have been used during the three years in the Primary Department.

Another list of requirements which has been satisfactorily used by some leaders, is as follows:

First year—

Not less than 75 per cent of the memory verses for the year, these to be carefully selected. (Since these are said over many times in the class periods, they are thus learned without taxing the children.)

Second year—

(*a*) Not less than 75 per cent of the verses for the year, carefully selected; (*b*) Luke 2:8-14; (*c*) review of the first year's verses.

Third year—

(*a*) Nearly all of the memory verses for the year; (*b*) Twenty-third Psalm; (*c*) The Lord's Prayer.

The Promotion Day program.—It is evident that not all of this material can be used in a public program; parts of it should be chosen for this purpose. Select some theme such as

"God the Creator and Father" or "Jesus the Friend and Saviour," and use that portion of the memory material which is suited to the theme. If the Primary Department graduates share in a general program with the other departments, only the children who are being promoted from the department can take part. If the program is held in each department separately, each one of the grades may participate. If the former plan is followed, some provision should be made in the department program for the recognition of the first- and second-year pupils. Promotion certificates may be given to the children who are going into the Junior Department, promotion cards to those who are passing from one grade to another within the department. Seals according to the standing of the pupil may be affixed to either of these.

The spirit of Promotion Day.—This should be joyous, and it will be if the teachers have this attitude. Of course the children are reluctant to leave the teacher, but this does not mean that they will not love the new teacher and lessons quite as much. The teacher who said to her class, "I am so proud of you and I shall be so disappointed unless you do well in your next grade," was sending the children on to new achievements.

There should be close coöperation between teachers, and such information as will be of value to the new teacher should be passed on by the one who has been teaching the children.

The standard for the teacher.—After all, this is a teacher's standard, for if the children do not reach the standard of requirements, it is because we have not found the right method. If the teacher knows definitely and clearly what she is trying to accomplish, she is likely to do it.

There is a standard which is deeper and more far-reaching than anything we have mentioned here. We cannot make a list that will define it; we cannot give certificates and seals for it; but we can know it and reach it. It is the standard of attitudes. The child's real feeling toward God as the Creator and Father of all, his real sense of friendship with Jesus Christ, his desire to live as God's child in helpful kindly service—these constitute our standard and in our zeal to reach memory requirements we must not fail to feel the deep significance of this other standard.

QUESTIONS

1. What does Promotion Day mean to a child?
2. What other value has it?
3. What is the basis of promotion?
4. What additional recognition may be given?
5. How should the list of memory requirements be obtained and used?
6. How should memory requirements be used during the year?
7. Give a suggested list of requirements.
8. How should the Promotion Day program be built?
9. What should be the spirit of Promotion Day?

10. What relation has the teacher to this standard of requirements?

11. What is the spiritual standard for the Primary Department?

PROBLEM FOR DISCUSSION

What is our greatest need in connection with the memory work?

LESSON XV

PLANNING FOR SPECIAL DAYS

Their value.—The value of the observance of any special day depends upon its meaning to the children. We must be able to discern the spiritual significance of any special occasion and find a way to interpret this to the children we teach. The seasons and holidays affect the life of every community and person in it. Nearly all of them have been commercialized, and sometimes they are so enveloped in materialisms that we fail to discern their true meaning. To how many of us, older grown, does the springtime mean new life and resurrection? Alas, it is likely to mean housecleaning and extra sewing! We go about with our eyes so riveted upon things to do that the deeper messages of life cannot reach us. Let us take ourselves in hand and see to it that we enter into the fullest, deepest meaning of every season and special day. Otherwise, we cannot hope to tread the paths of childhood, to say nothing of serving as a guide.

Many special days grew up within the church and are primarily religious. Others are included in the program of the church because they are vital in human experience. These special days observed in the church and school have usually been made the occasion of a program or entertainment, and in too many cases the children are exploited for the enter-

tainment of adults. We have measured the success of such special days by the perfection of the program or the money raised, forgetting that anything that is gained by injury to the nature and personality of a child is costly and disastrous. Elizabeth Harrison in her *Study of Child Nature,* says; "I have seen the holy Easter festival so celebrated by Sunday schools that, so far as its effects upon the younger children were concerned, they might each one as well have been given a glass of intoxicating liquor, so upset was their digestion, so excited their brains, so demoralized their unused emotions." Churches have been known to measure the success of the Primary superintendent by the kind of entertainment she trained the children to produce.

There is a place for special days in the plans of the Primary Department, but their value is measured in their effect upon the spiritual life of the children.

How to prepare for special days.—This preparation must be a part of the regular worship and instruction of the Primary program. If the day or season has a place in a child's life, it should be included there. This we saw when we discussed "Building the Program." Instead of interfering with the regular work of the department the special day should enrich it. The department superintendent who apologized for her disordered program "because we are preparing for Thanksgiving Day," either was making the wrong kind of preparation or had the wrong kind of "regular work." The

songs, stories, memory verses, poems, and other things which naturally come in the department program are in themselves preparation for any special day to be observed in the department or school. The Primary Department should not be called upon to take part in a large number of public exercises, but there is value in their doing so three or four times during the year. In this way they feel themselves a part of the school family, and they have the pleasure of sharing with their friends the things which they have enjoyed in their own department. It is from this point of view that the special-day program should be approached in the Primary Department. Let us prepare for special days rather than practice and rehearse. The children should feel that they are sharing their pleasures with the rest of the school, not that they are showing off. Individual recitations, applause, encores are all out of harmony, in a measure, with this idea and we should guard against them tactfully.

The meaning of special days.—The primary superintendent and teachers should have a calendar of special days, annotated and interpreted in terms that are spiritual and childlike. We will begin with October, since that is usually considered the beginning of the school year. It will be necessary to know in a general way at least what is being done in the public school, for we will not wish to duplicate their work. Sometimes things which the children have done at the public school may be used at the church and thus establish a connection be-

tween a child's religious instruction and his week-day activities. But we shall not wish to emphasize the same things, for there are other things which only the church can do.

By recalling the lesson on program building you will see that themes around which programs are planned week by week are very closely related to the various holidays of the year. Therefore this subject of special days is not an isolated one, nor a matter that can be dealt with independent of the other phases of the program building.

Columbus' Day, the 12th of October, is being observed more generally than in the past. What shall we find in this that teachers of religion may do? This offers an excellent opportunity for calling attention to the Italians in America to-day, their share in doing the work of our nation, and our friendship for them. The stories of the Calcatina family,[1] how they found a home in America, may well be used in the department program. Perhaps, after the children have saluted the American flag, one child may hold the Italian flag while they all say together, "I pledge my friendship to the strangers in America."

Thanksgiving Day has such a large part in our programs of thankfulness that it seems scarcely necessary to dwell upon the plans for it. The public school will emphasize the historical side, the life of the Pilgrims, and so forth, and the home will be concerned with the preparation for the Thanksgiv-

[1] *Italian Picture Stories*, Missionary Education Movement, New York City.

ing dinner. All of these are only the setting for the actual giving thanks, which should be a part of Thanksgiving Day, and so often is not. The Primary Department must provide the children their opportunity to express in a special way their thanks to the Giver of all good gifts.

Christmas is becoming so commercialized and people are so burdened with the preparation for it that the religious teachers of children must be more careful than ever that the beautiful stories of the first Christmas season are not lost or slighted. Let us leave the myths and legends to other agencies, while we reveal the Christ-child, the angels' song, the adoring shepherds, and the Wise-men with their gifts. Even legends in which the Christ-child is a figure are not necessary because there is such a wealth in the actual material. The fact is, they often confuse, and the children do not know what is real and what is legendary. The story in Scripture, song, and art never becomes old. It may be marred by our ineffective telling, but it is worth the best that we can give.

In recognition of Lincoln's and Washington's birthdays in February we may emphasize their message of truth and honor, fidelity to a promise and courage in times of great need. Even Valentine's Day may well be recognized in the Primary Department, for it looms large in the interest of the children. To them it is a time of exchanging valentines, and it may become a time when they send

valentines to those who would not otherwise have any.

In the springtime there is Arbor Day, when the children may plant a tree or a bush in the churchyard, or through a story or song they may be reminded that it is the heavenly Father who sends the sunshine and the rain necessary to the trees' growth. Easter is another church holiday which sometimes needs to be rescued from materialism, for new clothes and Easter eggs very often obscure the vision of both teachers and children. Children's Day, with its message of summertime or its missionary significance, and Patriotic Sunday in July, Rally Day and Promotion Day complete the round of the year. In each one of these we may be true to our principles and may use them as opportunities for developing the religious life of the children. Let us use them, not abuse them, and be true to our trust as the teachers of children.

In some churches there are special missionary days, which sometimes occur on Thanksgiving or Easter, or have a special day of their own. Programs are provided by mission boards, and too often in the past they have been simply entertainments designed to get money. But there is a growing conviction on the part of religious leaders, both among the mission boards and the Sunday school forces, that these special missionary programs should be educational in their content and purpose. The Kingdom will never come through unintelligent gifts of money. "The gift without the giver is

bare," and love must grow out of understanding into a desire to share.

All that has been said in this lesson concerning "How to Prepare for Special Days" should be applied very definitely to these missionary days. The parts of the programs provided which are designed for the children should be within their understanding and emotional capacity. When this is the case these parts should be developed and taught as a part of the department instruction. When they are not suitable they should be adapted or other things substituted. This can be done without being out of harmony with the plan and purpose of the special missionary day.

QUESTIONS

1. What is the proper use of special days in the Primary Department?
2. How may we prepare for them?
3. How will special days in the Primary Department be related to the public school?
4. Give a list of special days and their spiritual significance for Primary children.
5. What value is there in Primary children joining with the rest of the school in special day programs?
6. What danger is there?
7. What must be our first consideration?

PROBLEM FOR DISCUSSION

How may we bring the adult portion of our school to understand our point of view in the matter of special days?

LESSON XVI

HOME COÖPERATION

What we desire.—The thing that we usually speak of as home coöperation is that phase of it which touches directly our work in the Primary Department. We wish that the parents would see that the children attend regularly and come on time; that they would supervise the children's home work and see that it is done; that, by their presence, and in other ways, they would show a personal interest in what we are trying to do. After all, these things are only a product of something that is much deeper and fuller. When the fathers and mothers are vitally concerned in the religious education of their children these things will come naturally. It has been said, "Seek ye first the kingdom of interest, and all these things will be added unto you."

The real situation.—Primarily, this is a matter of education which goes back to the attitude of the church in parent training. When young people are brought to think seriously of home-making and the religious nurture of children, they will be so much interested in what is done in the Sunday school that we who teach there will be stimulated to measure up to what is expected of us. As the matter stands now we are often obliged to do our work, provide our own inspiration, and endeavor to create outside interest in it. The good day is coming when

the home will take the initiative in religious education. It must if the "knowledge of the Lord" is ever to "cover the earth."

The immediate problem.—In the meantime we must face the immediate problem before us and establish friendly, cordial coöperation between the home and the school. The method of going about this will vary with the individual. It is certainly first of all a matter of acquaintance. The teacher must visit in the home not in an official capacity but as a friend, interested in things in which the family are interested, if in turn she hopes to arouse their interest in the work of the school. She must talk definitely and specifically about the child's work in the school. It is not enough to say "William is such a bright boy"; she must discuss what William actually does. She must know and talk frankly and tactfully about William's characteristics and behavior. When the parents once feel that we really care and wish to help, they will be glad of the opportunity to discuss their problems.

We must not forget our relation to the whole school and the church, and when we discover homes and parents that are not interested in the church or touched by it we should report the facts to the pastor or to the leaders of the adult Bible classes. Perhaps the best way we could provide a religious environment for a child is to bring his parents into vital relation with the church.

The parents informed.—It is of great importance that the parents shall visit the department. A gen-

eral invitation to do this, or even a personal invitation to "visit some day," will not accomplish much. A mother or father who is invited to visit the department on a certain Sunday for a definite purpose is far more likely to be there. Let us consider a concrete case. In the course of a visit in the home a certain Primary teacher learned through the mother that her young son did not seem to understand certain things that he was to do and to learn. The teacher very frankly said, "Perhaps we are not putting the matter before him in a way that is clear. Would you mind attending the session and the class next Sunday and then tell us what you think is causing the difficulty?" Sometimes these misunderstandings are due to the fact that the parents are not sufficiently familiar with the work that they understand what the child is trying to tell them. In any case, misunderstandings may be wiped out through personal contact and acquaintance.

The report card or other information sent into the home regularly each quarter will gradually bring about a consciousness of responsibility on the part of the parents. Any plan must be persistently followed, for we cannot hope to overcome years of slack methods by three or six months of systematic work.

Parents' meetings.—Mass meetings will never take the place of friendly contact through individual work. But as a result of these personal methods very profitable meetings of parents and teachers may be brought about. In fact, they will usually

come about in that way. When the mother and father know the teacher personally, when they have visited the department and have seen it at work, and have faced certain problems in the religious life of their children and their home, they will respond to an announcement of a meeting or an invitation to attend one, in which the religious education of their children is to be discussed. These meetings must be intensely practical as well as a source of inspiration. Perhaps at first there will be no other than an annual meeting of the parents and the teachers, at which time certain outstanding problems are discussed, an inspirational address given and the spirit of consecration generated. If this meeting is of the right kind, the parents themselves will express the desire that they might meet more often, and quarterly or monthly meetings will result. Organizations which grow from within are the kind that live; those promoted from without usually require artificial stimulants.

In all meetings of parents and teachers, whether held annually or monthly, there should be a committee or organization which includes both parents and teachers, the former predominating in numbers. This committee or organization should plan the program and make the arrangements for the meetings. An announcement of a parents' meeting made in the name of some father or mother in the church will win the attention and response of other parents.

When the time is not ripe for the formation of a parent-teachers' organization the mothers of the Pri-

mary children may be invited to meet quarterly or monthly to discuss the specific problems of this department as they directly concern the children. In fact, such a meeting as this is desirable even when the larger and more general parent-teachers' organization is at work. Sometimes this meeting of the mothers may be brought about through a committee of mothers who are already interested and who are willing to coöperate with the Primary superintendent in reaching other mothers. We must be willing to lose ourselves and to be glad if the results are accomplished, even though we must work in the background.

If the meetings are held only quarterly, practical talks and discussions are the only educational methods we can use; but if they are held at least monthly, some definite line of study or text-book should be used. But let us not forget that many mothers hunger for a deeper religious experience and that to sing and pray and read God's Word will be a privilege greatly appreciated.

There should be some opportunity for a frank discussion of the work being done in the Primary Department, both from the point of view of the parents and the teachers.

QUESTIONS

1. What are some of the products of home coöperation that concern the Primary Department?

2. What is the fundamental situation in the matter of home coöperation?

3. Describe the personal method of dealing with the problem.
4. What information should the parents have concerning the children's work in the Primary Department?
5. How may meetings and organizations develop?
6. How may the formation of an organization be approached?
7. What elements should be in a meeting of parents and teachers?

PROBLEM FOR DISCUSSION

What is the attitude of the parents in your community toward religious education?

LESSON XVII

PLANS FOR CONFERENCES

Shared ideals.—An organization is a living thing. It is far more than a list of officers. It is more than a mere assembly at stated times. There must be shared ideals, each person a part of the whole plan, understanding it, entering into it, and deeply concerned in its success. There must be some way to bring about this intelligent working together. It cannot be done through personal conversation over the telephone or through hurried conferences on Sunday morning. Each teacher becomes fifty per cent more effective in her work as the result of conferences in which the ideals and plans of the department may be discussed.

The department conferences.—At least once during each month, at a regularly appointed time and place, the teachers and officers of the Primary Department should meet for a conference, with a program and order of business. This conference must be at least one hour in length. It is much better to have an hour and a half or two hours. The time for holding this conference will depend upon the personnel of the working force. If they are people who can control their own time during the day, an afternoon once a month may be given to this. If they are employed throughout the day, one evening a month may be used. Sometimes they are so situ-

ated that an evening meeting is difficult to arrange, on account of long distances or location. In this case a Sunday afternoon has been found very satisfactory, sometimes having the meeting from four to six with a light lunch served before the evening services. The question of time may be adjusted, but the necessity for a monthly conference must be recognized and met.

The program of this department conference should have at least three parts: (1) a devotional service, including real and definite prayer for guidance and a deepening of the spiritual lives of the teachers and officers; (2) a business session in which the needs of the department are considered, orders for supplies and equipment made out, and the report as to enrollment, attendance, absence, and the general records of the department; (3) a discussion of methods of work, in which the order of the program will be considered, new songs learned, and any changes in the recognition of birthdays, offering services, or other items of the program will be planned; teaching methods will also be considered in this part of the program, each teacher presenting in a general way her themes for the month and the plans that she has in mind; problems related to individual children naturally follow in this section also.

There may be also an educational period in which some book or subject is studied. If two hours are available for the conference, twenty minutes or a

half hour may be given to the presentation of a chapter or a topic.

The seasonal decorations may be planned, the work done at this time or assigned to different ones in the group to be done outside. It will aid materially in making this meeting a success if a program is made out, typewritten copies given to the teachers a week in advance, or at least written on the blackboard before the meeting convenes. New teachers and officers entering the Primary Department should understand in the beginning that their attendance at these monthly conferences is required quite as much as their regularity and promptness on Sunday. The meeting must be worth while and profitable and the spirit of good fellowship should prevail. A little fun and social courtesy will also help to establish the right spirit.

Interdepartment conferences.—No department in the school has a complete existence within itself. It is based upon what has gone before, and part of its work depends upon things in the next department for which the children are being prepared. This calls for conference between the different departments in the school and these are an important phase of our plans. The absolute lack of coöperation and sympathy between the departments is one of the most amazing and deplorable things to be found in our educational policy. At least a month before Promotion Day the officers and teachers of the Beginners, Primary and Junior Departments should have a conference for the purpose of ex-

changing lists of graduates together with the information which the next teacher and department superintendent should have, considering any exceptions to be made in promotion and grading, and planning the Promotion Day program. Unless the general conferences of the school provide ample time and opportunity for arranging interdepartment activities, there will be additional conferences needed at special seasons of the year such as Christmas and Easter. There is a danger in isolating departments so completely that there is no opportunity for friendly intercourse. They should be separated for worship and instruction but they may be joined together in many activities and will find pleasure in doing things together. Teachers and officers should first catch this spirit of unity and cultivate it among the children.

The school conference.—The policy of holding workers' conferences, cabinet meetings, or other meetings of all officers and teachers, varies in different schools. Whatever the plan, the Primary teachers and officers are a part of it and should enter into the spirit and ideals of the whole school. Sometimes it will be necessary to defend the rights of Primary children, contend for suitable environment and equipment, and even protect them from exploitation. It is not always possible for those who have never taught children to understand their point of view. We must proceed upon the basis that every officer and teacher in the school desires the best for every pupil; it is simply a matter of

getting together on questions of policy and procedure.

At this general school conference the secretary of the department will report concerning new pupils, losses, average attendance, and such other statistical items. The department superintendent will report the general condition in the department. Both reports should be brief and definite and in written form to be filed with the general secretary of the school. Sometimes both of the reports mentioned above will be made by the department superintendent. Requests for supplies and equipment will be made at this time. If the school has a budget. certain allowances will be made to each department for their working materials and school equipment.

Sometimes the plan is followed of having a meeting once a month of all department superintendents and general school officers, the teachers in the various departments attending this conference once each quarter, when there is a special address and a business session in which the outstanding features of the school life are summarized.

The plan of having a department conference follow the general conference each month has the disadvantage of not allowing sufficient time for department work. It is usually inadequate for anything more than a hurried discussion usually at a very late hour.

The necessity of conference.—We may just as well face the fact that no school or department can

do good work unless it has sufficient opportunity for conference. Matters concerning the management of the school should not be discussed in the session on Sunday morning. Business meetings called before the session take the teachers away from their pupils during time that is very valuable. We must recognize that religious education is more than a matter of one hour on Sunday morning. It will only become effective when it is projected into the week days of both teachers and pupils.

How much do we love the Lord and his Kingdom? Does he have first place in our lives?

QUESTIONS

1. What is the relation of conferences to an organization?
2. Present a plan for a department conference, suggesting time and program.
3. What is the need for interdepartment conferences? When and for what specific purposes may they be used?
4. What is the relation of the Primary Department officers and teachers to the general school conferences?
5. Describe the necessity for conferences.

PRACTICE WORK

The remaining three lessons of this unit will be a study of the results of your practice work. Perhaps you will wish first to review the lessons you have had, and one meeting of the class may be given to that. At the close of this lesson (or the review) it will be necessary for you to receive your appoint-

ment to the place in which you are to do your practice work. In Lesson XVIII you will find certain instructions as to the way of going about it. It may not be possible to meet every week while this practice is going on. In fact, there is value in allowing a longer period of time to elapse in order that at least two pieces of practice work may be done.

It will be an excellent plan to arrange for this work to be carried out during the summer months, making it possible for each student to cover a wider field of experimentation. The same points may be covered as those set forth in the three lessons which follow.

LESSON XVIII

PRACTICE WORK AND OBSERVATION (I)

You have observed certain conditions and pieces of work in connection with the lessons in this unit. To a certain extent these have been separate items and have been evaluated upon their own merits. You will find that in connection with Lesson II there were twelve observation points; for Lesson V, fifteen points; Lesson VIII, ten points; Lessons XI and XII, twenty-four points; making seventy-one in all beside your own list for observation of "The Child During The Week." You have observed the environment, the program, the lesson period and the children's week-day life. Yet all these are interwoven and each affects the others. In the practice work which you are now to do these things must be fitted together and their inter-relations discovered. For, in actual work, no situation is isolated; it is always a part of other situations which must be taken into consideration. Practically, the only way in which this can be understood is through experience. You do not actually know the plan or theory until you have tried it. If it has not already been discussed in the class, read and consider the paragraph on "Practice Work" which appears at the end of Lesson XVII.

Prepare yourself in body, mind, and soul, for this practice work. Be at your best physically so that

you will make a fair test of what you can do. Avoid self-consciousness. This is not an easy thing to do when, in your own mind and perhaps in the minds of others, you are on trial. But if you will think of the children and their background of week-day experiences, you will forget yourself, which is one of the first essentials of a good teacher. Do not allow yourself to find excuses in the circumstances under which you must do your work. It is your business to overcome unfavorable circumstances. It is true that the condition should be made favorable by the church, but one of the problems you must face is that of creating sentiment and interest that will result in providing favorable circumstances. You cannot do this until you understand the work thoroughly. School yourself to say "Whatever failure comes, the fault is within." If this seems hard and a bit unfair, remind yourself that the right spirit can surmount every difficulty.

The project method.—We will follow the plan of laying certain projects to be tried and tested. Remember that a project is "something intended or devised," and you will thus have two essential elements in your practice work: an aim and a plan.

We will begin with class projects, since this closer contact with the children and the more intimate methods of teaching is the best preparation for planning and carrying out department methods. In the next lesson we will consider department projects related to the program; in the last lesson, those related to the environment.

Class projects—

1. Plan a lesson, taking into account the following matters:
   - The time element.
   - The theme under which the lesson comes.
   - The aim of the lesson.
   - Probable experiences of the children.
   - The lessons immediately preceding the one you are to teach.
   - The form of expression you will suggest or call for.
   - What you will do in the pre-session period.
   - Your way of approach, whether the method is to be inductive or deductive.
   - The way in which you will use the memory verse.
   - What assignment for home work you will make.
   - What week-day activities you will suggest.
2. Tests:
   - What response did the children give to you personally and to the lesson?
   - Did you have sufficient time? If not, what part of your lesson was too long, or why was the lesson period shortened?
   - Did the children recite their memory verses in a mechanical way or with apparent understanding?
   - Did they seem to know what had been expected as to home work?

What did they say or do spontaneously?

If you are to have an opportunity for two or more weeks of practice work, follow out this plan in each case, writing your answers to the "tests" fully and specifically.

LESSON XIX

PRACTICE WORK AND OBSERVATION (II)

Refer to the general instructions given at the beginning of Lesson XVIII. After your practice work in a Primary class there should be a discussion of the results revealed by your tests. The other students who have been doing practice work will report in the same way and upon the basis of the same projects and tests. In this way it will be possible for each of you to see many phases of the same situation.

You will now proceed to lay out certain projects in connection with the department. In order to do this it will be necessary for you, through the instructor of your training class, to establish relations with the Primary superintendent in your school or some other to which you were assigned for this practice work. Do not approach the department in which you are to work in any spirit of criticism, or as a reformer. Enter upon the work humbly and as one who desires to learn and to help.

Your first project will be related to the program, since you can better understand problems of environment and records when approaching them from the point of view of the department superintendent. Your teaching experience should make it possible for you to appreciate the point of view of the teacher in the department in which you are working.

It may not be possible for you to plan and carry out all of the projects suggested here. If sufficient time for practice work is given, it will be best for you to take each one in turn. If this is not possible, they may be divided among the different students in the training class and you will then work out the one assigned to you, report upon it and, in turn, profit by the experiences of the others. In the first four projects you will probably not be in charge of the program but will do this special part assigned to you. You must be very sure that each one of them is appropriate to the theme and plan of the entire program. This can be arranged through the conference with the Primary superintendent.

Department projects (the program)—

1. Direct a pre-session period for a class group, an informal group for scrapbook work, or a story for all the children who come early.
2. Teach a new song, developing it through story, picture, conversation, or Bible verses (the song must be appropriate to the theme or season and approved by the department superintendent).
3. Lead the children in prayer, thinking of their needs and their relations with the heavenly Father.
4. Tell a story in the department program, either missionary, seasonal, or topical.
5. Plan a program and conduct it. Base your plans upon the principles given in Lesson V, using the questions on that lesson as your guide.

Tests—

Did the children give evidence by their interest and response that they understood and enjoyed the song you taught?

What was the result in your own heart and in the response of the children to the prayer you offered?

What was the aim of your story? What were the results in interest or action?

In the program that you planned, was the arrangement as to time and sequence satisfactory? What was your underlying theme? Was there any spontaneous response on the part of the children? What improvement would you make as a result of your experience?

LESSON XX

PRACTICE WORK AND OBSERVATION (III)

The next phase of practice work will be in department administration as it relates to environment and the records. Review in your own mind your experiences in the department program. Was there anything in the environment which interfered with the program? Did the records and reports mar it in any way? Approach this new part of your practice work from the point of view of the department superintendent. Make sure that your plans and purposes are understood by her.

Department projects (environment and records)—

1. Plan the arrangement of the Primary room.
   Refer to the paragraph on "Arrangement and Furnishings" in Lesson II.
   Make a seasonal poster.
   Choose two pictures suitable to the theme of the program or the season.
   Arrange the department superintendent's table with the necessary things upon it.
2. Go to the Primary room during the week and become familiar with the supply cupboard or cabinet.
   Note the things that are in it.
   Make a list of the things that should be there.

3. Spend a half hour before the session at the desk of the department secretary.

   Note the form of records.

   Meet and talk with the children as they come in and note the various problems that present themselves.

   If the opportunity presents itself, take a new pupil to the enrolling secretary of the school and then place him in his class.

   Remain at the secretary's desk throughout the session. Make out, under her direction the record for the secretary and treasurer.

Tests—

What interest did the children show in the pictures and posters you arranged at the front of the room? Was this interest spontaneous or the result of having their attention called to it?

What relation was there between the posters and pictures and the program for the day?

Were the materials, children's papers, and other supplies that are kept in the cupboard easily available to the teachers? Was there confusion in getting these and what was the cause of it?

How could the work of the secretary be made more efficient and of greater service to the children and to the school?

IN CONCLUSION

See the paragraph at the close of Lesson XVII, under the heading "Practice Work," concerning plans for carrying this work into the summer months.

Some of the practice work you have done and observed may have seemed mechanical, but all of it has spiritual significance. Keep yourself keenly alive to this great fact. May you find a place in which to serve effectively and joyously as a teacher and friend of children.

DUE JUL 12 1988